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No. 2598.

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PRICE
THREEPENCE
REGISTERED AS A NEWSPAPER

BRITISH ASSOCIATION for the ADVANCE- MENT of SCIENCE, &c. ALBEMARLE-STREET, LONDON, W.

PLYMOUTH, AUGUST 18-22.

President Elected.

Professor ALLEN THOMSON, M.A. LL.D. F.R.S. F.R.S.E.
The JOURNAL, PRESIDENT'S ADDRESS, and other Printed
Papers, issued by the Association during the Annual Meeting, will be
forwarded daily by post to Members and others on application and pre-
payment of 2s. 6d. to the Clerk of the Association, Mr. H. C. STEWART,
Reception Room, Plymouth, on or before August 18th.
G. GRIFFITH, Assistant General Secretary.

BRITISH ARCHEOLOGICAL ASSOCIATION.

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THE LORD LIEUTENANT of DENBIGH.

THE LORD LIEUTENANT of FLINTSHIRE.

President.

Sir WATKIN WILLIAMS WYNN, Bart., M.P.

The ANNUAL CONGRESS will be held at LLANGOLLEN,
from the 27th of AUGUST to SEPTEMBER 3rd inclusive. Visits
will be paid to Wrexham, Castle Dinas Bran, Denbigh, and Chirk
Castles, Valle Crucis, Llangollen, and other places of interest.
For detailed Prospectus, including terms for issue of Tickets, information
with respect to accommodation, and Papers to be read, apply to S.
GASCOIN, Esq., Llangollen; Captain BENT, Plas y Vion, Llangollen.
Honorary Local Secretaries: THOMAS MORROW, F.S.A., Honorary Treas-
urer, Hill-side House, Palace-road, Streatham-Hill, London, S.W.; or
G. P. WILSON, F.S.A., Honorary Congress Secretary, Junior Athenæum
Club, Piccadilly, W.
W. DE GREY BIRCH, F.R.S.L., Hon. Secretaries.
E. P. LOFTUS BROOK, F.S.A., Hon. Secretaries.

GLOUCESTER MUSICAL FESTIVAL, SEPTEMBER 4th, 5th, 6th, and 7th, 1877.

Principal Singers at present engaged.

Mademoiselle TILLYERS, Miss ADELA VERNON, Madame

SOPHIE LOWE, and Mademoiselle ALBANI.

Miss BERTHA GRIFFITHS and Madame PATEY.

Mr. E. LLOYD, Mr. CUMMINGS.

Mr. MAYBRICK and Mr. SANTLEY.

Programmes and Tickets at Mr. E. Nier's, Westgate-street, Glou-
cester.

DUNDEE FINE-ART EXHIBITION.

Chairman of Committee.

WILLIAM ROBERTSON, Esq., Provost.

PAINTINGS in Oil and Water Colours—Miniatures and Enamels—
Sculpture, including Carvings in Wood and Ivory &c.—Specimens of
Ornamental Art, including Pottery Manufactures, Bronzes, Jewellery,
Artistic Furniture, Photographs, &c.
The Exhibition will be OPENED on OCTOBER 1st, 1877, and closed
on JANUARY 5th, 1878.

The Committee invite Contributions from Artists and Art-Manu-
facturers in any of the Classes above mentioned.
Intending Contributors, to whom the Special Circular has been sent,
are informed that Mr. J. BOULET, 17, Nassau-street, Middlesex Hos-
pital, W., who has been appointed Agent in London to collect and
forward Pictures, will send for Pictures on intimation being made to
him. No Picture can be received by Mr. BOULET after the 31st of
August.
Further information may be obtained on application to the Hon.
Secretary, JOHN MACLACHLAN, Albert Institute, Dundee, or to Mr.
BOULET.

CRYSTAL PALACE PICTURE GALLERY.

OPEN all the WEEK ROUNDS for the RECEPTION and SALE
of PICTURES by the British and Foreign Schools.—For particulars
apply to Mr. C. W. WASS.

NIEMANN'S GREAT WORKS, 'Shakespeare's
CHIEF'—'Richmond,' 'Tramper Crossing a Moss,' and 'Scar-
borough,' together with a choice Collection of his finest Cabinet
Pictures (Landscapes and Marine Pieces), are NOW ON VIEW, for a
short time, in SHEPHERD'S PICTURE GALLERY, Angel-
row, Nottingham.

GOUPIL & CO.'S PICTURE GALLERIES—

LONDON, 25, Bedford-street, Covent-garden.

PARIS, 9, Rue Chaptal.

PARIS, 19, Boulevard Montmartre.

PARIS, 2, Place de l'Opéra.

NEW YORK, 170, Fifth Avenue.

THE HAGUE, 20, Plaats.

BERLIN, 63, Charlotten-strasse.

TO ARTISTS.—SEVENOAKS.—For DIS-

POSAL, a Picturesque DETACHED VILLA RESIDENCE
(Furnished), in an old EAK ROUND, with a RECEPTION and SALE
of PICTURES by the British and Foreign Schools.—For particulars
apply to Mr. C. W. WASS.
W.C.—STUDENTS of UNIVERSITY COLLEGE reside in the
Hall under College discipline.—Particulars as to Rent of Rooms,
Scholarships, &c. may be obtained on application to the PRINCIPAL or
the SECRETARY, at the Hall.

VIVISECTION.—A PRIZE OF TWO HUNDRED GUINEAS is offered by a Scottish Member of the International Anti-Vivisection Society for the best Medical Essay on EXPERI- MENTS involving CRUEL TREATMENT of LIVING ANIMALS. Scientifically and Ethically considered from the Anti-Vivisection Point of View.

Essays must be sent in, under cover, not later than 31st of December,
1877, to Messrs. LONDON & GILLIES, Printers, Clyde-street, Edinburgh,
from whom the title of the Essay, Names of the Judges, and all particu-
lars, may be obtained on application by letter.

THE MANCHESTER GENTLEMEN'S GLEE CLUB, in order to encourage and develop the Composition of English Glee, hereby offer a PRIZE of 50l. for the best Original GLEE. Arrangements will be found in the Conditions for preserving the perfect incognito of Unsuccessful Competitors if they so desire it.—Full particulars of the Conditions under which the Prize will be offered and awarded may be obtained on application by letter, addressed to Mr. HENRY T. RONNANS, 17A, Cooper-street, Manchester, Hon. Sec. to Prize Committee.

SCHOLARSHIPS in SCIENCE. ST. BARTHOLOMEW'S HOSPITAL AND COLLEGE.

TWO SCHOLARSHIPS, each of the value of 100l., open to Students
who have not entered at any London Medical School, will be
OFFERED for COMPETITION on SEPTEMBER 26. Subjects—
Zoology, Botany, Chemistry, Physics. One Scholarship will be awarded
to a Candidate of sufficient merit under 20 years of age; the other
is limited to Candidates under 25 years of age.

An EXHIBITION of 50l. in the same Subjects, and one of 40l. in
the Subjects of Preliminary Education, open to Students who have
entered the Hospital in October, will BE COMPLETED FOR in
THAT MONTH.
For particulars apply, personally or by letter, to the RESIDENT
WARDEN of the College, St. Bartholomew's Hospital, E.C.

ST. BARTHOLOMEW'S HOSPITAL AND COLLEGE.—THE WINTER SESSION will begin on MONDAY, October 1st. The Clinical Practice of the Hospital comprises a service of 70 Beds, inclusive of 34 Beds for Convalescents at Highbury. Students reside within the Hospital Walls, subject to the College Regulations.—For all particulars concerning either the Hospital or College, application may be made, personally or by letter, to the RESI- DENT WARDEN of the College. A Handbook will be forwarded on application.

LONDON SCHOOL OF HOMŒOPATHY, 52, GREAT ORMOND-STREET, W.C.

President.—The Right Hon. LORD EGBURY.

Bankers.—Union Bank of London, Argyll-place.

The WINTER SESSION will commence on TUESDAY 1st.

Medical Men and Students desirous to attend this Extra-Academical
Course of Lectures on Materia Medica, Therapeutics, and Practice of
Medicine, embracing the Homœopathic Uses of Medicinal Drugs, can
obtain every information on applying by letter to Dr. BATES, Hon.
Secretary.
For the purposes of increasing the Lectureship, and of enlarging the
Hospital, 5,000l. is immediately required.
FRED. MAXCOCK, Secretary.

SCHOOL of MEDICINE for WOMEN.—Two ENTRANCE SCHOLARSHIPS, of the value of 300 and 50l. respectively, will be awarded, after a COMPETITIVE EXAMINA- TION in ARTS, to be held on the 1st of OCTOBER, 1877.—For further particulars, apply to Mrs. THOMAS, Hon. Sec., at the School, 30, Hen- rietta-street, Brunswick-square, W.C.

THE QUEEN'S UNIVERSITY in IRELAND. QUEEN'S COLLEGE, BELFAST.

The COLLEGE SESSION for 1877-78 will OPEN on TUESDAY,
the 15th of October, when the Supplemental, Matriculation, and
Scholarship Examinations will be proceeded with, as laid down in the
College Calendar. There will be a Second Matriculation Examination
on the 19th of November.

The Lectures in Arts and Medicine will commence on Tuesday, the
30th of October; the Law Lectures on the 3rd of December.
The Lectures on Botany, Microscopy, and Medical Jurisprudence,
and the Summer Courses of Practical Chemistry and Experimental
Physics will commence on the 1st of May, 1878.
Forty-six Junior and Eight Senior Scholarships, Founded by Charter
in the several Departments of Arts, Medicine, Law, and Civil En-
gineering, are awarded by Examination, and a Successful Candidate
may hold Scholarships during the whole period of his College course.
Junior Scholars are exempted from One-half of the Class Fees during
the term of Scholarship.
There will be awarded, at the commencement of the Session, 1877-78,
a Porter Scholarship, of the annual value of 50l., tenable for Two Years,
and open to Undergraduates in Arts of two years' standing; a Sullivan
Scholarship, of the annual value of 40l., tenable for Three Years, and
open to Students entering the Course in Arts, who have been Pupils
during at least three years in the Schools of the Royal Belfast Aca-
demic Institution; and a Dunville Studentship, tenable for Two Years,
of the value of 40l. for the first year, and 100l. for the second year,
open to students of three or more years' standing. The Scholarships
founded by the Rev. A. H. Paterson, and the Exhibitions connected
with the Belfast Methodist College, &c., will be awarded at the same
time.
The College Classes embrace the branches of Instruction required
for admission to the Civil and Military Services, and for the Indian
and other Public Competitive Examinations.
For further information see the Belfast Queen's College Calendar
for 1877, or apply, personally or by letter, to the Registrar of the
College.
(By Order of the President.)
RICHARD ULTON, B.D., Registrar.

UNIVERSITY COLLEGE, BRISTOL.

ONE CHEMICAL SCHOLARSHIP of 50l., and THREE GEN-
ERAL of 15l. each, open to Women as well as Men, will be offered in
OCTOBER NEXT.—For particulars, apply to EDWARD BROCK, Secre-
tary.

SCHOLARSHIPS for WOMEN.—FOUR or more, of 15l. to 50l. each,
will also be offered by the Clifton Association for the Higher Educa-
tion of Women.—Further particulars may be obtained from Miss C.
WILKINSON, 21, Victoria-square, Clifton, or from the SECRETARY, as
above.

UNIVERSITY HALL, GORDON-SQUARE, LONDON.

W.C.—STUDENTS of UNIVERSITY COLLEGE reside in the
Hall under College discipline.—Particulars as to Rent of Rooms,
Scholarships, &c. may be obtained on application to the PRINCIPAL or
the SECRETARY, at the Hall.

VOLTAIRE'S CHAIR.—A Relative of the late Lady Morgan would be glad to hear of the PRESENT WHERE- ABOUTS of VOLTAIRE'S CHAIR, sold at the sale of Lady Morgan's Property, at 11, William-street, Lowndes-square, on July 21, 1859.— Address Mrs. INWOOD JONES, 49, Sloane-street.

UNIVERSITY COLLEGE, LONDON.—The GOLDSMID PROFESSORSHIP of GEOLOGY is VACANT.

In consequence of the resignation of Professor MORRIS. An Endow-
ment of 500l. per annum is attached to the Chair. Applications for the
appointment will be received, on or before OCTOBER 1st, at the
Office of the College, where further information may be obtained.
TALFOURD ELY, M.A., Secretary.

UNIVERSITY COLLEGE SCHOOL.— HORTON TESTIMONIAL.—The Subscription list WILL CLOSE in AUGUST. Intending Subscribers are requested to at once communicate with the Hon. Sec., University College.

KING'S COLLEGE, LONDON.—The THEO- LOGICAL DEPARTMENT.—New Students must present themselves on TUESDAY, October 2.

Classes are held both in the Morning and Evening.

The College Theological Testament can be obtained by—

A. Graduates in Arts of any British University, in Three Terms.

B. Associates of the General Literature Department of King's
College, in Six Terms.

C. All duly qualified persons of 21 years of age, in Six Terms.

There are also Preparatory Classes for those wishing to pass the
Bachelors' Examinations.

For the Prospectus apply, personally or by post-card, to J. W.
CUNNINGHAM, Esq., Secretary.

KING'S COLLEGE, LONDON.—DEPART- MENT of GENERAL LITERATURE and SCIENCE.—New Students will be admitted on TUESDAY, October 2.

The Department is thus divided:—

1. The Classical Division (embracing Classics, Mathematics, English
History, and Modern Languages).

2. The Modern Division, which includes English, Latin, Modern
Languages, Mathematics, Natural Philosophy, Chemistry, Geology,
and Drawing.

There are also Special Courses of Lectures in preparation for the
Indian Civil Service and for the Science Examinations of the Uni-
versity of London.

For the Prospectus apply, personally or by post-card, to J. W.
CUNNINGHAM, Esq., Secretary.

KING'S COLLEGE, LONDON.—DEPART- MENT of ENGINEERING and APPLIED SCIENCES.—New Students will be admitted on TUESDAY, October 2.

The Course of study provides practical education for those who
intend to engage in Engineering, Surveying, Architecture, Tele-
graphy, and the higher branches of Chemical and Manufacturing Art.

This Department has attached to it a Workshop; also chemical,
Physical, and Photographic Laboratories.

For the Prospectus apply, personally or by post-card, to J. W.
CUNNINGHAM, Esq., Secretary.

KING'S COLLEGE, LONDON.—The EVEN- ING CLASSES.—These Classes will RE-OPEN on MONDAY, October 2, in the old Testament, Greek Testament, Latin, Greek, French, German, Hebrew, Italian, Spanish, German Literature, English History, Geography, Arithmetic, Writing, Mathematics, Commerce, Drawing, Chemistry, Practical Chemistry, Mechanics, Physiology, Physics, Botany, Zoology, Logic, Political Economy, Mineralogy, Geology, Law, Roman Law, and Public Speaking.

For the Prospectus apply, personally or by post-card, to J. W.
CUNNINGHAM, Esq., Secretary.

KING'S COLLEGE, LONDON.—The SCHOOL. —New Pupils will be admitted on TUESDAY, September 18.

There are four Divisions:—

1. Upper Classical School, intended to prepare Pupils for the Uni-
versities, for the Theological, General Literature, and Medical Depart-
ments of the College, and for the Learned Professions.

2. The Lower School, intended to prepare Pupils for General
and Mercantile Pursuits, for the Department of Engineering in the
College, and for the Military Academies.

3. The Middle School comprises several Classes, each with its
Classical and Modern Division, for Pupils who are too old for the
Lower, but not sufficiently advanced for the Upper School.

4. Lower School.—This Division includes boys over eight years of
age, and is intended to give a complete course of education up to such
a point as will prepare them to enter with advantage either of the Two
Senior Divisions.

For the Prospectus apply, personally or by post-card, to J. W.
CUNNINGHAM, Esq., Secretary.

KING'S COLLEGE, LONDON.—MEDICAL DEPARTMENT.—The INTRODUCTORY LECTURE will be given on MONDAY, October 1, by Professor LISTER, F.R.S., at 4 P.M.

The following ENTRANCE SCHOLARSHIPS will be given in
OCTOBER NEXT, viz.—

Four on the Warneford Foundation, viz.: Two of 75l. and Two of 50l.,
for previous education in General Literature and Science.

One by the Clothworkers' Company of 100l. for proficiency in Science
only.

During the ensuing Session there will be awarded FIVE MEDICAL
SCHOLARSHIPS, viz.—One of 80l., and Three of 50l., for
professional proficiency. One for Chemistry, of 40l.; One of 50l. for
Resident Students only; and Two Bamberke Registrarships of 50l.
each.

Endowed Prizes of the value of 50 Guineas, and College Prizes of the
value of 60l., are awarded annually.

For Prospectus apply, personally or by post-card, to J. W.
CUNNINGHAM, Esq., King's College, London. Letters requiring further
information may be addressed to Professor BENTLEY, Dean of the
Department.

KING'S COLLEGE, LONDON.—SCIENCE DIVISION.—This Division is established with a view to meet the requirements of the new regulations for the B.Sc. and Phil.Sc. Examinations of the University of London, of the Indian Civil Service, the Indian Public Works Departments, and other Science Examinations.

Students will be admitted on TUESDAY, October 2.

The Course of Instruction includes Mathematics, Mechanics, the
Physical Laboratory, Chemistry, the Chemical Laboratory, Zoology,
Botany, Practical Biology, and Geology.

For the Prospectus apply, personally or by post-card, to J. W.
CUNNINGHAM, Esq., King's College, London, and letters may be
addressed on the subject to Professor W. G. ADAMS.

BEDFORD COLLEGE (for LADIES), 8 and 9, York-place, Portman-square. The Session 1877-78 will begin on THURSDAY, October 11. TWO AKNOTT SCHOLARSHIPS will be awarded by Open Competition in October next. Candidates to send their names to Miss MARTINEAU, at the College, before September 30th.

Prospectuses, with particulars of scholarships, boarding, &c., to be had at the College.

H. LE BRETON, Hon. Sec.

BEDFORD COLLEGE (for LADIES), 8 and 9, York-place, Portman-square. (SESSION 1877-78) A COURSE OF LECTURES "ON INORGANIC CHEMISTRY," with Laboratory Practice, by OLIVER J. LODGE, D.Sc. London, WILL BEGIN in OCTOBER. Lecture Class on Saturdays, from 1.40 to 2.40; Class for Practical Work on Wednesdays, from 1.40 to 3.40. Fees for both Courses, 2s. 12s. 6d.; for Lectures only, 12s. 6d.

A Laboratory is fitted up in the College.

H. LE BRETON, Hon. Sec.

THE LONDON INTERNATIONAL COLLEGE, Spring-grove, near Isleworth, W. English, French, and German taught to every Boy, in addition to Mathematics, Classics, and Natural Science. Each Boy has a separate Bed-room.

Terms 70, 80, and 90 Guineas. A reduction for brothers. The NEXT TERM COMMENCES on TUESDAY, September 18th. Apply to the Head Master, H. R. LAUREL, M.A.

THE BRIGHTON COLLEGE.

Principal—The Rev. CHARLES BIGG, D.D., late Senior Student and Tutor of Christ Church, Oxford.

Vice-Principal—The Rev. JOSEPH NEWTON, M.A.

The NEXT TERM commences on TUESDAY, September 18th.

BRIGHTON COLLEGE.—Mr. JAMES H. DAVIES, M.A. Oxon. F.C.S., Lecturer on Natural Science, and Assistant Classical Master at Brighton College, receives BOARDERS at 135, Eastern-road.

LEIPZIG.—The VON STEYBERSCHEN INSTITUTE, NORDSTRASSE, 12. Principal, FRAUEN AUGUSTE SCHMIDT. A German School for Ladies. Terms, 65 per annum. Music the only extra. The resident English Governess is returning to Leipzig towards the end of the month. Applications to be made to Miss N. A., 17, Devonshire-street, Islington, N.

KINDERGARTEN and PREPARATORY SCHOOL for the SONS of GENTLEMEN. References—Parents of Pupils, Clergymen, and others. Desirable Home for Indian or Motherless Children. AUTUMN TERM commences MONDAY, 3rd of September. Address Misses HIGGINS and WATSON, 3, Bueclington-terrace, Clapton common, London.

MILITARY EDUCATION in GERMANY, for Candidates for Woolwich, Sandhurst, and Commissions through the Militia. Colonel BERDOE A. WILKINSON (Retired Full Pay, Royal Engineers) receives PUPILS to PREPARE for the ARMY, at his Residence in Hesse Darmstadt. They have the advantage of preparing for the Competitive Examinations under the superintendence of an Officer of long service, assisted by a Staff of competent Masters, and at the same time of acquiring a colloquial knowledge of German and French. Address Colonel B. A. WILKINSON, late R.E., care of Messrs. Cox & Co., Craig's-court, London, S.W., or Heinrichs-strasse, 105, Darmstadt.

PARIS.—SUPERIOR EDUCATION.—To Parents and Guardians desirous of procuring superior instruction in the French Language, combined with the Care and Comforts of an English Home, the Institution of Madame REY, 41 bis, Rue Lafontaine, Auteuil, PARIS, offers peculiar advantages. References to Families of distinction in England.

HIGH-CLASS EDUCATION.—A Lady recommends very highly a SCHOOL in Kensington, where her Daughter is finishing. Every care is taken of the Pupils, and superior instruction given. Address Mrs. ALLEN, 1, West-hill, Highgate, N.

ST. LEONARDS-ON-SEA.—A LONDON M.A. (Classics, let) has VACANCIES for PUPILS, who will be treated as Members of the Family. Careful tuition. Preparation for special Examinations. Number strictly limited. For terms, &c., apply by letter to P. VANCE SMITH, M.A., Anderida House, St. Leonards-on-Sea.

TUTOR.—A GRADUATE of OXFORD, aged 25, is desirous of taking an ENGAGEMENT as TRAVELLING or RESIDENT TUTOR (the former preferred) to a Lad of from fourteen to eighteen years of age. Has had experience of Continental Travelling. Excellent references. Apply A. A. A., Union Society, Oxford.

A GENTLEMAN is desirous of placing his Daughter at a good FINISHING SCHOOL, where the comforts of the Pupils are well attended to. The Ss-side preferred. Apply, stating number of governesses engaged, number of pupils, and terms, to Mr. GLOVER, Courier Office, Leamington.

THE HEAD MISTRESS of a Girls' High School, who has taken a Certificate in Honours at the Cambridge Women's Examination, and has also Matriculated and taken two Special Certificates at the London University, wishes for TWO PRIVATE PUPILS to reside with her, and to prepare for the London University Matriculation and Public School Teaching. Terms, 120l. per annum inclusive. Pupils who have passed the Cambridge Local Examinations preferred.—Address MRS. STANFORD, Charing-cross.

WANTED, in September, for a High-Class Girls' School, a Non-Resident ENGLISH GOVERNESS. Salary, 120l. Applicants must have passed the Higher Cambridge or London Examination, and be Experienced in Class Teaching, especially of Arithmetic. A Trained Teacher preferred.—Address Miss ANDERSON, Victoria Park, Manchester.

A LIBRARIAN and AMANUENSIS to a GENTLEMAN.—The Advertiser, who has recently filled a Situation, held for twenty years, as Clerk and Librarian, is now open to an ENGAGEMENT as above. Has a thorough knowledge of Books and General Literature, and where trust and confidence will not be misplaced this will apply. Has unquestionable testimonials.—Address F. HOTO, 18, Manchester-street, Argyle-square, W.C.

THE ADVERTISER, who has had Four Years' experience in the Editorial Department of a leading Provincial Daily Newspaper, and who has a good knowledge of Politics (Home and Foreign), of the personnel of Public Life, of the Drama, and of General Literature, desires an APPOINTMENT as a Writer or Assistant Editor. His English is good and vigorous, and in every respect he will be well spoken of by the Editor under whom he has served.—Address Lora, care of Messrs. C. Mitchell & Co. Red Lion-court, Fleet-street.

A GENTLEMAN connected with the Press wishes to obtain the Post of LONDON CORRESPONDENT (Regular or Occasional) to a First-Class Provincial or Foreign Newspaper. As the Advertiser is a Member of no less than Six London Clubs, he has unusual advantages for obtaining information of general interest.—For particulars apply, by letter only, to X., Tatter Office, 200, Fleet-street, E.C.

An experienced PROVINCIAL EDITOR, who can furnish unexceptionable testimony to ability and character, desires a PARTNERSHIP in an Established Newspaper. Liberal, Independent, or Neutral, of which he would take the partial or entire direction.—Apply to A. K., Messrs. T. Nelson & Sons, 35, Paternoster-row, London, E.C.

TO AUTHORS.—WANTED, a well-written, concise HISTORICAL SURVEY, of some extent, of the whole EASTERN QUESTION, for Periodical Publication. Applicants to send specimens, or to refer to their Works.—Address T. J., 90, Higher Temple-street, Manchester.

TO NEWSPAPER PROPRIETORS.—An Old Established Newspaper wishes to arrange with a Weekly London Newspaper, of good circulation, for the TRANSFER of their SUBSCRIPTION COPIES to him. Is prepared to give a fair price for the same.—Address Z. B., care of Mr. Steele, 6, Imperial Arcade, Ludgate-circus.

A VERBATIM REPORTER, of Nine Years' experience, requires an ENGAGEMENT. Will Sub-Edit or write Leaders, if required.—F. 35, Fenchurch-grove, Lower Clapton, E.

REPORTER WANTED for a Weekly County Newspaper, well up in his duties as a Paragraph Writer and Verbatim and Condensing Reporter.—Address X. Y. Z., care of Messrs. Adams & Francis, Advertising Agents, 59, Fleet-street, London.

PRESS.—A JOURNALIST of twenty years' experience, and a Member of a University, has leisure to contribute LEADING ARTICLES to a Provincial Paper. Terms moderate. Specimens on application.—Enron, Albany Villa, Mozart-street, Harrow-road, London.

THE PRESS.—C. MITCHELL & Co., Agents for the Sale of Newspaper Property, beg to notify that they have several important Newspaper Properties for Disposal.—12 and 13, Red Lion-court, Fleet-street, E.C.

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NOTICE.—E. J. FRANCIS & Co., Printing Contractors, Wine Office-court, E.C., and Took's-court, E.C., are prepared to submit ESTIMATES and enter into CONTRACTS for LETTER-PRESS PRINTING and LITHOGRAPHY.

TIME OF WAR, after the celebrated Painting by Sir EDWIN LANDSEER, R.A. Is the Second Picture issued by the VICTORIA ART-UNION.

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A SET of SIX DOMESTIC DRAWINGS, by F. J. Shields, 21s. the set.

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SATURDAY, AUGUST 11, 1877.

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LITERATURE

The British Association for the Advancement of Science, at Plymouth. 1877.

THE Scientific Association, established in 1831 by Sir David Brewster and Sir Roderick Murchison, and set going in that year at York, will assemble next week at Plymouth, where the members previously met in 1841. In the latter year Plymouth succeeded to Glasgow; the same order of succession is now observed; but the Association has twice visited Glasgow since 1840, whereas the impending meeting will be held at Plymouth, where there has been no such Congress of Science for six-and-thirty years.

During that space of time a great change has come over the ancient town. The population of Plymouth, Stonehouse, and Devonport cannot now be much, if any, less than a hundred and fifty thousand. What were three towns are now, to all intents and purposes, one. The impulses communicated to them in the days of the great French war tended, so to speak, to weld them together, and to give them that force and cohesion which render them of such importance at the present time. From the dockyard to the citadel there is an endless and extremely significant succession of illustrations of the naval and military power of Great Britain. The nursing-mother of the present triple town has gone to decay; at least, it may be said that Plympton has become a sort of Sleepy Hollow, undisturbed as the remains of its once famous Augustinian Priory, and only existing in the memories of some of its distinguished sons, while Plym-mouthe has grown into the active restless town which we now behold. Here a solitary fisherman was wont to set his nets, and carry what the hauling of them brought in to the prior and brethren at St. Augustine's. How great is the contrast between the single priory fisherman in the earliest days of the brotherhood, and the admirals and captains, knights, princes, and men-at-arms, whom purpose of great moment has at various times here called together.

It is the general and self-evident assertion of all topographical writers on this especial subject, that Plymouth would never have been what it is but for the trifling circumstance of being *where* it is. Given the confluence of the Plym and the Tamar, with the surrounding heights, how could the town avoid growing into the harbour and naval station of to-day? Those who do not like to go far

beyond the clouds for the origin of places, may be content with knowing, or rather with being told, that the fight on the Hoe between the giant Corinæus and Gogmagog represents the first struggle between the natives and foreign invaders. For a long series of years local history is furnished with details by those aids to antiquarian writers, so familiar to us under the forms of "probably," "doubtless," "it may be conjectured," and so forth. One fact of an unquestionable kind turned up a dozen years ago, namely, the discovery of an extensive and ancient burial-ground near the town. The remains found were not at all discreditable to the anatomical development of the early Britons, and it may be a source of gratification to fine ladies and fine gentlemen in the neighbourhood to know that only fashionable personages were buried there. The remains of bracelets, fibulae, bronze mirrors, &c., show that no vulgar individuals were interred. They all appear to have been distinguished members of society, as it existed in their day.

After the Normans had got through their toughest bit of work in this part of England, the King and the Church helped themselves to what was best worth having; and the common folk settled down by the waters, and took to fishing. The place and the vessels attracted the attention of "superiors"; and progress was so remarkable that Plymouth (after being known by various names) at the end of the thirteenth century had a royal fleet of above three hundred ships anchored off the town, and a couple of highly intelligent gentlemen representing the borough in Parliament! One, at least, of the marine inspectors in the fifteenth century was a priest. His name was John Deverge—Sir John, by right of his clerical profession. In 1324, on occasion of confusion and backwardness in preparations on board the fleet, Sir John was despatched from London to survey the ships, and to see that they were properly furnished with all necessary munitions and stores.

The first exceptionally notable fact with regard to the growth of Plymouth belongs to the year 1347. Edward the Third (for the siege of Calais) was furnished with 700 ships, the tribute exacted from various ports. Plymouth's contribution amounted to twenty vessels. Liverpool then furnished one; but Dartmouth excelled Plymouth, her quota being thirty-one ships. Hither came and hence went the most exalted personages of the realm, bent on missions of good or ill, as the case might be. The Black Prince brought his royal and honest prisoner, King John of France, some say, with likelihood, to Sandwich; others, to Plymouth. Local history asserts that, after the landing of those personages, they were royally entertained by the mayor—"ruinously" would, perhaps, be the word in the mayor's private diary. To one of the combatants who survived the bloody field of Poitiers a rather extravagant reward was given, namely, the right of levying toll at a ferry over the Tamar, and 20*l.* a year. The lucky soldier was one Lenche. What the ferry was worth we do not know, but the annuity in present value would be about 350*l.* a year; and yet Lenche had only lost an eye. Chelsea, Greenwich, and the War Office knew nothing of such largesse in these degenerate times.

It was not only the high-mightinesses of the

olden times who made of Plymouth their port for out-going or in-coming, the mixed companies of pilgrims, towards the close of the fourteenth century, became, for the first time, legally entitled to pass this way to or from continental shrines. Plymouth was soon their favourite pilgrim port. Wherever many of them came together there was no lack of jollity. They must occasionally have made the town as full of fun as an old man-of-war's crew just paid off, with plenty of prize-money in their pockets. No other reason is given for their long sojourning, save that it suited their humour. It is to be remembered that the Prior and Convent held the sole government of the town. The so-called mayor was their humble servant. So ill was the town governed and protected, that it was no unusual thing for a body of Frenchmen to land at night, set fire to a quarter, pillage it in the confusion, and fight their way back to their boats with their booty. But this was an outrage which was not accepted in a Christian-like temper. The Devon men had no idea, after the French had burnt one quarter of the town, of offering them the opportunity of burning another. Instead of turning the other cheek to be smitten, they sharpened their knives to slash that of the brigand-invader. Stowe tells how the gallant William Wilford, ("Esquire"—the title meant something then,) headed the western navy, dashed over the seas to Brittany, and brought thence forty ships laden with iron, oil, soap, and a thousand tuns of wine of Rochelle. Thirty other ships of the foe Will Wilford destroyed by fire, as he did Penmarch and St. Matthieu, and towns and lordships along a coast-line of six leagues. The French, finding their favourite card trumped in this fashion, soon gave up the game, and were not successful when they renewed it.

The Prior and Convent followed the example, that is to say, they beat a retreat, under compulsion. The townsmen left them no peace till they consented to be bought out of the government, and as a consequence, in 1439, Plymouth became an incorporated borough, with a mayor who was not a mere name and a shadow without substantial activity, like some called "mayors" in the time of the priors. The name of the first borough-mayor is reverentially remembered to this day, not for any particular wisdom or prudential rule, but for the wonderful pie with which he immortalized his inauguration-feast. It was composed of every sort of fish, flesh, and fowl that could be got for money. It was fourteen feet long, and an oven was built for the baking of it. We may suppose that it was not altogether so nasty as a knowledge of its component parts might warrant us in supposing; and the saying, "as big as Ketherick's pie," refers to the monster dish of the first real mayor of the borough.

The characteristics of some of the early mayors are noteworthy. One of them, Clovelly, wore a beard, under a vow that, having lost his wife, he would never shave chin or lip again; whereby the irreverent Plymouth youth only knew him as "goat's face." Another, Pollard, was facetiously called "pull-hard," from his uncommon power in archery. Indeed the Plymouth folk seem to have been a mildly humorous folk. They sharpened their wit on their worshipful mayors' names. Shipley, for instance, being

of saint-like qualities, they called *Sheepley*; this sort of anagrammatic wit being quite epidemic in this locality. But there were not wanting mayors who stood upon their dignity. Cholerick Farcy struck the town clerk for not addressing him as "your worship." He was fined for the blow, but he so far gained in dignity that he could never pass along the streets without the wicked boys calling after him, "Worshipful Farcy!" Among the early magistrates there was one especially pre-eminent, the very Solomon of borough-magistrates, the Saul among the Plymouth prophets. His name was Nycoles. He was a shining light to the town at the close of the first half of the fifteenth century. When in office, he gave this proof of his worshipful wisdom. He artfully detected a vile imposter who pretended to be dumb, and that by no other means than seeming to pity him, and asking "how long he had been speechless"—to which the fellow unguardedly made answer, "that he was born so." In the latter half of the same century, "Yogge, mayor," was blamed for lowering the magisterial dignity by carrying home the meat for which he chaffered in the market; but Yogge asserted that he was not proud, and he added, "It's a poor horse that will not carry its own provender!" Altogether, it may be said, without fear of contradiction, that the record of the mayors of Plymouth is as profitable reading as the Chronicle of the Seven Sages, or the legends of the champions of Christendom. They are full of illustrations of individual character and general manner. We might cite, as one instance out of many, the case of Paige, who was mayor in 1499. He is chronicled as a man very strict in his office, inasmuch that the least violation of the laws, as far as came within his jurisdiction, was punished with much rigour. He was a great devotee, never missed matins or vespers, and took singular notice of those who absented from the mass on a Sunday. He had a rosary constantly in his pocket, and wore a silver crucifix continually beneath his band as a common appendix to his dress. In some country churches the custom is still kept up of looking after absentees from service; at least, so far as that the public-houses do not give them refuge. Country churchwardens show great alacrity in escaping from church, in order to search after others who have anticipated them by not repairing thither.

One other illustration of the doings of the old mayors deserves to be recorded. In 1455, Dirnford, the mayor, was at church on his "opening day." While there, he had a fit of apoplexy, but, at dinner, he ate a fine Michaelmas goose, with the pleasant remark that his fit had given him quite an appetite. There are no mayors of this kind now. Paige was mayor several times; and he and the vicar were often at loggerheads about York and Lancaster, not knowing which side was to prove victorious in the end. For example, in 1462, Paige entertained the Duke of Clarence right royally, and drank to the health and prosperity of his brother, King Edward the Fourth. Nine years later, Margaret of Anjou and her son, whose career was to finish at Tewkesbury, landed at Plymouth, with a body of auxiliaries, chiefly French. Mr. Mayor must have been sadly perplexed, for he was compelled to render a hospitality which King

Edward and the Yorkists might construe afterwards as being nothing less than treason.

When the times seemed thick with perils for religious communities, there was not a prior in all England who had his wits more about him than John Howe, who proved to be the last of the priors of Plympton. He set about selling long leases of property, for which he obtained handsome fines, and on which he laid charges of heavy pensions. In August, 1534, Howe subscribed to the king's supremacy. On St. David's-day, in the following year, he surrendered the Priory. For his prompt obedience, or, as some might describe it, his subserviency, he was awarded 120*l.* a year—a very pretty annuity, having regard to the value of money at the time. This, with the ex-prior's fines and pensions, must have made John Howe comfortable. For about ten years he seems to have enjoyed himself in the world. In 1545 he retired to Exeter College, Oxford, where he led so very quiet a life that no chronicler seems to have marked the hour at which he resigned it.

About the period in question there was but one solitary house at Mount Wise. Where Devonport now stands, deafening the senses with its noise and confusion, there were green fields which extended over the present dock-yard, "terminating," says one of the local historians, "on a point at the mouth of the present Camber, where the piled jetty still retains the ancient name of 'Froward Point.'" In the progress of the town we observe a certain liberality on the part of the bishops. For work done in building, draining, fortifying, and so on, the wages were infinitesimally small; but then the prelates supplemented low wages with high indulgences; and the labourers went away with a poor penny in hand, but also relieved from so many years of sojourn in purgatory. For this relief much thanks may have been tendered as heartily as when Francisco uttered the phrase on the platform at Elsinore. The townspeople were not ungrateful. Sooner than a heretic should not be burnt, they subscribed for the faggots, and generally burnt him at their own expense.

Plymouth has always been distinguished for its liking—we will not go so far as to say for its love—for the drama. This liking began early. In 1561, that is, three years before Shakspeare was born, "my L. Busshoppe's players" acted in Plymouth, and the mayor and commonalty of the borough patronized them to the extent of 13*s.* 4*d.* The same sum was expended on a "Mr. Fortescue's players"; but the mayor and his counsellors made greater outlay when the Queen's players visited the town. No doubt this troop, which had acted before Elizabeth, and which had her licence to play where they would and earn what they might when she cared not to be amused by them, was a "fashionable company," and people of fashion thought it "the thing" to witness their performances of an afternoon. The municipality actually spent one pound and an odd sixpence in going to see the Queen's actors. We should like to know how often they went, and how many entered each time, who the actors were, what they played, and what the audience thought of players and pieces. That three companies visited the borough in one and the same year, shows the liveliness of the taste of the town. They probably succeeded each other, for we can hardly

suppose that "my L. Busshoppe's players" opposed Her Majesty's. It is not unnoteworthy, that if this Lord Bishop was Bishop of Exeter, he bore a very theatrical name—that of the actor Alleyn, who founded Dulwich College. The prelate, like many other persons of his time, had an *alias*—he is sometimes called Alleyn. He was of a long-lived family. He had a grandson, a Rev. Peter Alley, or Alleyn, who held the rectory of Donoughmore, Ireland, upwards of seventy-three years, and performed divine service regularly till within a day or two of his death, which occurred in his 111th year. He was thrice married, and was the father of thirty-three children. "He was never known," says Sleater's *Public Gazetteer* (1763) "to take the tythe of a poor man's garden; his many virtues render his death universally lamented." Peter Alleyn is as well worth recording as his (great?) grandfather, "my L. Busshoppe," whose players enlivened Plymouth, and who died in 1570.

In 1563 we find the Earl of Warwick's players and the Queen's company patronized by the mayor and corporation to the same extent as two years previously. In the following year came the Earl of Worcester's players. That was in 1564, when a boy was born up in the quiet home at Stratford-on-Avon whose mission it afterwards became to reform both plays and players; and his reward the homage of all mankind, save that of the maniacs who are inclined to ascribe Shakspeare's plays to anybody except Shakspeare. Subsequently came to this stage-loving town the players of various noblemen; among them the troupe of Lord Hunsdon, the nephew of Anne Boleyn, and first cousin to Elizabeth. It is observable that on St. John's-day the play seems generally to have been performed in the church; and that if the town cared for anybody rather than the players it was for the morrice-dancers, for whom there was not only liberal pay, but substantial pudding.

One of the most singular illustrations of the Plymouth drama and stage-managers in the middle of the last century is furnished by the foot-note to a bill of the 16th of February, 1759. On that night 'Jane Shore' was played with comic songs and dances between the lugubrious acts. This fashion of relieving the monotony of dramatic affliction was imported from London, where, for instance, Mr. Shuter played Henry the Sixth in Shakspeare's 'Richard the Third,' and between the acts sang a comic song, in which he gave imitations of all the cries of London! The foot-note to which we have alluded is signed by "Joseph and Maria Pittard"; the former is in the bill for Lord Hastings in the tragedy, and for Puff in the farce of 'Miss in her Teens.' The address to the public runs thus:—

"Words cannot express our Acknowledgments for the Favours we have received from those Ladies and Gentlemen and Others of this Town, Stonehouse, and Dock, in favouring us with their Company on Tuesday last at the New Playhouse at Franckfort Gate; and it would have been a pleasure to us had our Performance been more to the Audience Satisfaction; but we are very sensible that the major Part of the Company came on purpose to help the Distress'd. And in order to make Amends for all past Favours, I have been over to Launceston to engage some of the best Performers belonging to the Company there; and I'm quite confident every Thing attempted next Thursday Night will be entirely to the Audience Satisfaction, both in Playing, Dancing, and Singing; if

not, I don't desire to have any more Favours from my Friends. I shall be at a great Expence (and am determin'd to spare none) in order to bring the Performers here, and I don't in the least fear but I shall still meet with Encouragement from the Generous and Humane, which will be always gratefully acknowledg'd from their ever Oblig'd Humble Servants, Joseph and Maria Pittard."

In all play-bill literature we know nothing that in singularity, confusion, confidence, humility, bad logic, and equally loose grammar, can match this Plymouth address. Are there memories at either of the Garricks (senior or junior), at the Green Room, or the Beefsteaks, that can quote a parallel?

In other respects there is not much to say about the Plymouth drama. The present theatre is under the same roof with an hotel and assembly rooms; in which arrangement there is this convenience, that if a fire should break out in any one of the three, the occupants of the other two would have the earliest notice of the fact. In the dramatic annals of the town the brightest name is that of a native actress, Miss Foote, who was highly distinguished in her day, inasmuch as that her career ended in her being a countess. In Plymouth another player terminated his career and uttered his last joke, Charles Mathews. He was complaining to his servant of internal pain. To console him, the man said he had once suffered similarly from inadvertently swallowing a quantity of ink. "Did you?" said the dying actor; "I hope you had plenty of blotting-paper at hand."

And here we may as well localize one dramatic incident which has a hundred homes—but only one true one—Plymouth. The audiences there ever dearly loved a jest, and all the more if it interrupted stage business. One night Kemble was acting Hamlet. "Will you play upon this pipe?"—"My Lord, I cannot," said Rosencrantz.—"I pray you!"—"Believe me, I cannot." Then Hamlet, turning to Guildenstern, said "I do beseech you." "Well," replied the actor, in his own person, "since you seem so much to wish it, I'll do my best to oblige you," and thereupon he took the pipe, a flageolet (one-third of the orchestra instruments), and played the 'Black Joke.' This was the popular air of the day; it was set to some very vulgar words; and it was vivaciously country-danced to by active beaux and belles. The Plymouth audience heard it with delight, and John Kemble was, of course, and reasonably, in a rage. Gilfillan says, in his 'Dramatic Mirror,' that a gentleman who was present related this occurrence to him.

Let us now turn to another John, upon a wider stage. There is no name that occurs more frequently in the annals of the town, in the latter half of the sixteenth century, than that of Sir John Hawkins. No one will dispute his title to be called the great Devonshire admiral. But there is a blot upon this rather unscrupulous sailor's fame. It was not thought much of at the time, but it has grown darker and darker as years have succeeded to years. This glorious rear-admiral of the fleet which helped to destroy the Spanish Armada, has left a reputation disgraced by the fact that he was the first European who carried off free Africans from their native homes to a cruel slavery in the West Indies. There Hawkins died, and brighter would have been his memory had he fallen fighting against the Armada. Sir John, however, was not the first Euro-

pean to carry on the inhuman traffic in human flesh. Old chronicles speak of a very lively trade in slaves having been carried on at an early period between Bristol and Ireland. The sellers are said to have been Irish, but there is tradition of an exchange of human commodities.

If we were in search of a native of Plymouth who presented the greatest contrast to Elizabeth's rear-admiral in most things, we should find what we looked for in the Plymouth workhouse. We allude to a boy born in Stillman Street, and in such humble circumstances as to make him a very willing inmate of the poor-house. That boy was stone deaf, a calamity which was the result of an accident which befel him while working with his father, a mason. Almost totally excluded from intercourse with men, he found a substitute in books. Thrown back upon himself, he was sufficient to himself. For conversation he had thoughts; instead of listening to suggestions from others, he lent himself to building up ideas of his own; and these ideas shaped themselves into realities more profitable, perhaps, to others than to himself, whereby he added so much to popular knowledge of the Bible, in that succession of works, at the head of which stands his 'Cyclopædia of Biblical Literature,' with his name and signs of distinction on the title-page, "John Kitto, D.D., F.S.A." Biblical personages of nearly the same sounding names are clearly distinguished one from the other in this Plymouth youth's 'Cyclopædia'; and there is nothing there of that Lemprière style of things which Macaulay ridiculed when he imagined a modern biographical dictionary done in the same fashion, and which would give results something like this: "Jones, William, an eminent orientalist, and one of the judges of the Supreme Court of Judicature in Bengal.—Jones, Davy, a fiend who destroys ships.—Jones, Thomas, a foundling brought up by Mr. Allworthy." Thirty years have elapsed since John Kitto read the revise of the last sheet of his 'Cyclopædia,' at Woking; and if it has been excelled since, it is only because fresh sources of information have been discovered and utilized. Plymouth may fairly be proud of John Kitto.

Plymouth furnishes one "wise saw" to the roll of proverbs or popular sayings, namely, "a Plymouth cloak," that is, in the words of old Fuller, "a staff; for gentlemen landing there, if unprovided, have leisure to repair to the next wood to cut a staff, when they are unable to recruit themselves with clothes." This would indicate that Plymouth, with its princes and sovereigns passing to and fro, and its strange sojourners, whose first inn was a wood wherein to cut a staff, presented as wide contrasts as the county did in its gentry and its lowest inhabitants. Queen Elizabeth said of the former that "they were all born courtiers with a becoming confidence." This has been taken for praise; but there is in it a strong flavour of that satire in which Elizabeth loved to indulge. The contrast with the Devonshire gentry presented itself in the Devonshire "Gubbings." "The Gubbings" says Fuller, "are a kind of Seythians within England, exempt from ecclesiastical jurisdiction and civil order, who have all things in common, and multiply without marriage, living by stealth, and securing themselves by

their swiftness." A few descendants of the wild Gubbings, free in their loves as in their lives, with extraordinary ideas as to their freehold property, of which they are deprived by the rightful owners, still survive—or were very recently alive and troublesome—in some part of the county.

The above quoted proverb was the only one Plymouth furnished in Fuller's time. A second grew up in later days. In the last century, Dock (Devonport) had insufficiency of water for its increasing population. Plymouth steadily refused to help them with a single pailful. The Dock people consequently depended for the most part on rain, which was so joyous an advent that thence arose the saying, "A Plymouth rain is a Dock fair." Since then Devonport has brought water for itself from Dartmoor.

Plymouth may be said to be out of the peerage, where, however, it once gave, or seemed to give, territorial dignity to an earl. The first Earl of Plymouth was a slip of royalty: he was that Charles Fitzcharles whose father was King Charles the Second, and whose mother was Catherine Peg. He was created earl in 1675, and was not a bad one, measured by the moral standard of the time. He enjoyed the dignity only five years. In 1680, in the affair at Tangiers, he was shot, and therewith ended his career. Not so that of his lively widow, the Countess of Plymouth, a daughter of the Duke of Leeds. Some years after, the Rev. Philip Bisse kissed her in the dark as she was slowly passing along the gallery at Whitehall. On being mildly rebuked by her, he protested, by way of excuse, that he had taken her for one of the Maids of Honour! The young fellow was forgiven; he married the countess, and, of course, he died a bishop—nay, twice a bishop, first of St. David's, and next of Hereford.

Two years after the death of Earl Charles Fitzcharles, the title of Earl of Plymouth was conferred on Lord Windsor, an old cavalier who had spilt his blood for the first Charles, and had been mulcted of his land by Cromwell. He was of a mixed descent, coming on one side from William Fitz Otho, whom the Conqueror made Castellan of Windsor, and later, from Mr. Hickman, of Kew. Nine of these Windsors (five of whom bore the Christian name of *Otho*, which seems a barbarous mutilation of "Otho") were in succession Earls of Plymouth—a place with which they were not otherwise connected. When the ninth earl died, in 1843, the earldom became extinct; but the more ancient barony of Windsor still exists in the fourteenth and present lord, a descendant of Fitz Otho the Castellan, who is considered so dignified a personage to have for an ancestor and founder of a race, that he is claimed as a common father by the Cornish Carews and the Irish Fitzgeralds and Fitzmaurices.

Let us take our leave, looking at the arsenal, the breakwater, and Mount Edgcumbe. In 1812, "Mr. Pering, of His Majesty's Yard at Plymouth Dock," startled the public, who had been used to the enjoyment of the signal successes of our fleets at sea, by a statement that the wooden walls of old England were in a very rotten state indeed. He published a work, entitled, 'A Brief Enquiry into the Causes of Premature Decay in our Wooden Bulwarks; with an Examination of the Means best calcu-

lated to Prolong their Duration.' Mr. Pering showed that the shipbuilders were ignorant, and their materials next to worthless. The latter chiefly because North American oak was mixed with that of Britain, whereby the British heart of oak caught the dry-rot, which in eight or ten years brought a man-o'-war's career to an end. Mr. Pering mourned over the fact that British-grown oak was yearly becoming scarcer, and he asked, naturally enough from his point of view, where would Britannia be if her wooden bulwarks failed for want of oak with which to build them? Since Mr. Pering alarmed our grandfathers by his proclamation of danger ahead, the anxiety about oak has passed away—only for a time, perhaps, and shipbuilders hammer themselves deaf in riveting iron bulwarks. There is a popular idea that the wooden ships were not costly to build, and did not require a vast amount of oak for the purpose. The estimate, however, at Plymouth five-and-sixty years ago was by no means insignificant. For the building of a seventy-four-gun ship, at least 2,000 trees were required, of about two tons each; and the cost of a three-decker, in the hull alone, amounted to nearly 100,000*l*.

When the master of Plymouth Dockyard was much concerned about the building of ships, a project had been under consideration since 1806, founded on a suggestion of Admiral Earl St. Vincent, as to how they might ride in safety in adjacent perilous waters on a perilous coast. The project may now be seen substantially realized in that magnificent matter of fact, the Plymouth Breakwater. Looking at the great work now, it is hardly possible to conceive how vigorously the project was opposed. There are always opponents of great national projects; so far from blaming them, we think it is a lucky thing for the nation when such opposition exists. It ensures a perfect weighing of objects before a decided course is taken, and it keeps at a distance unscrupulous projectors whose plans will not bear examination. The opposition to the construction of the Breakwater was based upon two grounds—that the Breakwater could not be constructed, and that it would be useless if it were.

While Mr. Pering was alarming the nation with the idea that, unless care were taken, there would be no navy at all, a Capt. Manderson fired no less than "Twelve Letters" at the head of the Right Hon. Spencer Percival. They were compressed into one volume, a sort of literary bombshell. It was composed of various missiles, one of which was a strong denunciation of the projected Plymouth Breakwater. To be of any use, the Captain maintained that it should be constructed at Falmouth! People remarked that a Falmouth Breakwater would be a poor protection for ships exposed off Plymouth. The Captain really meant that a new dockyard should be established at Falmouth, and that nothings should be done for the improvement of the anchorage at Plymouth. The Admiralty held that the vicinity of Plymouth Sound to a naval dockyard furnished a good reason for the construction of a breakwater to render the anchorage safe. Then arose the chorus of objectors:—The water within the breakwater would progressively become shallower, and ships would at last have nothing to float upon! Obstructions raised against the natural course of the

tides always had (so it was said) this effect. The answer was, there will always be water (and safety) enough for thirty sail of the line. "Not safety," said Sir Home Popham, who asserted that not above half the number would be safe there. And, murmured the grumblers, "it will cost a million and a half! Who is to pay for it?" Capt. Manderson affirmed that for half the above sum Falmouth, with its natural advantages, might be made one of the noblest harbours and the safest anchorages in the world. Over the respective merits of Plymouth and Falmouth angry opinions were uttered; and the two places showed to each other all the significant hatred of a couple of rival Italian cities in mediæval times.

The Admiralty settled the controversy, and celebrated the Prince Regent's birthday by lowering the first block of granite into the water, on the 12th of August, 1812. There are nearly four millions of tons of those granite blocks, and most of them are out of sight. The least part of the gigantic work is that which is visible. There is, indeed, a clear mile of it stretching across the Sound, with a breadth of thirty feet, but beneath the waves the base is more than ten times as broad. Nearly a generation had passed away before its completion in 1841. The work added fresh lustre to the name of Rennie, father and son, for those eminent engineering architects surmounted what seemed insuperable difficulties. They had to protect the breakwater which was to protect a navy storm-driven behind it. They had to contend with storms which lifted out of their places blocks of a dozen or fourteen tons in weight. For this protection of their work they constructed the "foreshore," in completing which something like four million tons of rubble were deposited and secured. This platform of rubble is described as tripping up the heavy seas before they can reach the slope of the breakwater; and the thick coating of seaweed which covers the rubble, as showing the perfect repose of its angular stones. As wonderful as anything, the cost was according to estimate—a million and a half. But much has been spent on it since in the way of lighting and fortifying.

We have spoken of the fame of the architects; but what is fame? Does anybody remember Dummer? Yet it was once thought he had secured a never-to-be-forgotten reputation. In 1705 he was soliciting Government to pay him his due for great work done at Plymouth. "There is not one of my brethren," writes "Charles Sergison," chief at the Navy Office under Queen Anne, "who does not think Mr. Dummer deserving of this and much more for his services in the navy. Not one in his post ever did anything like him. The new docks at Portsmouth and Plymouth will be lasting monuments of his great skill as well as services to the kingdom."

Mount Edgecumbe is as beautiful as if it had never been despoiled by inexorable requirement. In 1779, "above one hundred ancient oaks, growing exactly where they ought, (were) felled to make way for a battery!" so writes Walpole.

"Oaks only," exclaims Mrs. Delany; "the finest beeches, the loveliest old oaks, that Sir Francis Drake and Sir Walter Raleigh had seen perhaps, and these have their foes, and are now washed by the briny wave. O sad, O cruel war! How many French, how many Spanish noblemen

have been hospitably and nobly entertained at that delightful place, and how much better a use that is to make of it than to form batteries to take off their heads!"

The battery is there, and the place is none the worse for it. Walpole, referring to it in 1780, speaks also of an Eastern question and a Russian difficulty in terms which are almost like present surrounding echoes. "This is the third summer," he writes to Lady Ossory, "that our climate has been growing as Asiatic as our Government; and the Macphersons and Dalrymples, I suppose, will hail the epoch of the introduction of camels and dromedaries in lieu of flocks of sheep; yet a Russian fleet riding in the Downs is a little drawback on our Ottoman dignity." With all the sacrifice of ancient oaks, Mount Edgecumbe remains as Lady Ossory described it,—"*It has the beauties of all other places added to its own.*"

Fénelon, Archbishop of Cambrai: a Biographical Sketch. By the Author of the 'Life of Bossuet.' (Livingtons.)

THIS life of Fénelon is the sort of book that might be expected from the author of the 'Life of Bossuet.' In giving an account, two years ago, of the last-mentioned work, we praised the zeal with which the biographer had studied her subject, and had brought out the virtues of Bossuet as a priest and bishop: at the same time we found fault with her for leaving his faults entirely in the shade, and thus depriving the portrait of the great prelate of its vigour and originality. It is the same with her life of Fénelon. It is a panegyric, and not a history, or, to speak more precisely, it is a chapter of hagiography. The whole book is written in a sentimental, admiring strain, which renders it very edifying, it must be admitted, but which detracts singularly from its historical and psychological value. Read the two biographies, those of Bossuet and Fénelon, and it is with difficulty, if at all, that you grasp the differences between the two characters, so unlike one another, so opposed to one another. The terrible struggle in which they were engaged is softened down till it becomes unintelligible. The combatants are two saints equally perfect, equally edifying, and the reader might add, were he disposed to be malicious, equally tiresome. Not a particle of what constitutes the originality of Fénelon is made conspicuous by his biographer, nor his situation as the youngest child, the offspring of a second marriage, at first looked upon with dislike by the first family, and forced, in order to win their good graces, to be supple, humble, and insinuating, nor his ability and talents as a courtier, and a man of the world, mingled with the piety of a noble of lofty lineage, and the imprudences of a chimerical imagination. The writer's prejudices have led her to leave almost unnoticed most important parts of Fénelon's life, in order that she may confine her reader's attention to the virtuous priest, the able teacher, the subtle and tender director of consciences, the charitable and devoted prelate. She has purposely confined her reading to the apologists of Fénelon—Ramsai, Cardinal de Bausset, &c., and she has made very scanty use of Saint Simon, who allows his readers to see clearly the human and passionate side of the Archbishop of Cambrai. We willingly admit that the edifying aspects

of Fénelon's life have been conscientiously studied, and that the whole volume, which is inspired by a warm sympathy for the Archbishop, can be read with pleasure: but it is no biography of Fénelon. This will be sufficiently proved by mentioning the two grossest omissions, or, to speak more correctly, misrepresentations.

The author passes very hurriedly over the time when Fénelon was directing the establishment for New Catholics (1678-1689), and when he was occupied with the task of converting the Protestants of Poitou (1686). She reproduces on this subject the opinion accepted in the eighteenth century, and still prevailing among Romanists, that Fénelon showed himself at that crisis a model of gentleness, tolerance, and Christian charity. But evidently the biographer is aware of the serious objections that can be made to this fashion of treating the matter, for she glides as speedily as possible over the subject. The truth is, the conduct of Fénelon at this epoch is far from being blameless, and the very fact of his having been Director of the establishment for New Catholics is a stain on his memory. This institution was not merely a refuge for Protestants newly converted; it was, above all, a prison, to which were transported by force women, young girls, and children, and where every device was employed to effect their conversion, from the most insinuating flattery to the most atrocious severity. M. Douen, in his curious book on the 'Intolérance de Fénelon,' has given a list of all those who resisted the efforts made to wring an abjuration from them. Some of these went mad, others, in punishment of their obstinacy, were thrown into prison, shut up in other convents, or even in the General Hospital in Paris, an infamous place where they had to herd with prostitutes and poisoners. Fénelon directed the establishment for the New Catholics at the time when the persecution was most violent. There is no sign of his having ever protested against the arbitrary arrests and imprisonments of which the Protestants were the victims, or against the frightful punishments inflicted on those who remained faithful to their creed. He ought, therefore, to bear his share of the responsibility of these iniquitous acts.

Is his conduct in Poitou more worthy of praise? Undoubtedly he avoided as much as possible rigorous measures. He was not hard-hearted, he was pious, he was dexterous; he shrank from shedding blood; forced communions appeared to him sacrilegious, and he knew that violence will produce revolt as well as terror. Besides, the Dragonnades had occurred in Poitou in the winter before his arrival, and he was commissioned to pacify a country already terror-stricken and exhausted. The Protestants had felt all they had to lose by resistance. Fénelon was to teach them all they had to gain by submission. The gentleness of Fénelon was a stroke of policy. He kept encouraging the Intendant, M. de Blénac, to severity, while he himself maintained an attitude of clemency. He kept writing to Seignelay,—

"L'autorité doit être inflexible pour contenir ces esprits que la moindre mollesse rend insolents. . . . Pendant que nous employons la charité et la douceur des instructions, il est important que les gens qui ont l'autorité la soutiennent, pour

faire mieux sentir aux peuples le bonheur d'être instruits doucement."

He asked that certain Protestants should be transported to Canada, that others should be imprisoned, that all should be forced to go to Mass, that those in prison should be prevented from seeing their relations or friends. Finally, he proposed to Seignelay that a pamphlet against Jurien should be concocted and printed in Holland, in order that it might be attributed to a Protestant preacher.

Violence and hypocrisy—such are the epithets we should apply to Fénelon's conduct as a missionary did we not know to what a degree religious passions had perverted men's consciences in the seventeenth century, and that, at the very time he was suggesting these detestable measures, Fénelon had shown himself, even in Poitou, full of sincere zeal for the salvation of souls and animated by real piety and charity. He was mild compared with Bossuet, and Bossuet was mild compared with Basville. But to try to make out Fénelon to have been an apostle of toleration, as Ramsai does, is to caricature history, and if Fénelon could rise from his grave he would call such an idea a calumny.

The second point which the biographer has passed in silence is the way in which Fénelon used his political influence down to the end of the reign of Louis XIV. From 1707 to 1712, that is to say, till the death of the Duke of Burgundy, Louis XIV. was entirely under the influence of MM. de Beauvilliers and de Chevreuse, who were the tutors of the young Duke, and were themselves under the influence of Fénelon and the Jesuits. It is a singular fact that, while Bossuet, the enemy of the Port Royal, and the persecutor of Madame Guyon, became, towards the close of his life, almost a Jansenist, owing to his Gallicanism and his hatred of the Jesuits, Fénelon, the old friend of Madame Guyon, became the supporter of the Jesuits, the persecutor of Father Quesnel, and the friend of that secret government which Michelet styled the government of the saints. He was no stranger to the Bull Unigenitus against the Jansenists, which was destined to kindle in France a religious struggle which lasted throughout the whole of the eighteenth century. While abroad, they, in their eagerness for peace at any price, kept counselling the King to follow a disastrous policy, and to surrender all his conquests, at home these advisers were persecuting the Jansenists, the Gallicans, and the Protestants. They had the Port Royal razed to the ground, chased Cardinal de Noailles from court, and denied to Protestants the right to trade. At the same time Fénelon was, it is true, dreaming of plans of reform, but they were chimerical and reactionary, and were marked by aristocratic fancies of the most exaggerated kind.

This side of Fénelon's character, the Utopian, has been entirely neglected by the biographer. Yet there is plenty to say about 'Télémaque,' that singular work, which caused the disgrace of Fénelon, and obliged him to content himself with a secret influence. The condemnation of Louis XIV. won for the book the favour of the philosophers of the eighteenth century, and above all, of the more high-minded of the nobility. It contributed to create an imaginary Fénelon, whom the actual Fénelon of history, a very complex and interesting character, has

not been able to supplant with the mass of the public. It is the imaginary Fénelon that the new biographer delineates.

Festus: a Poem. By Philip James Bailey. Tenth Edition. (Longmans & Co.)

SOME neglect of earlier writers is pardonable in a generation that has grown used to the fervent utterance of the younger school of poets. There seems, however, a disposition on the part of modern criticism to depreciate those singers who, if they did not form present systems of poetry, bridged over the gulf between them and earlier systems, and supplied a connecting link between Wordsworth and the Lake poets on the one hand, and Mr. Swinburne and the *Parnasse moderne* on the other. It is, of course, impossible to show within reasonable limits the influences to which successive minds are subject, and the gradual evolution out of old schools of a new school of art. There is no student of poetry who would maintain the possibility of modern verse having assumed the shape it at present bears had no stamp of Keats and Shelley been impressed upon the age, though there are few, if any, who would venture to trace out the nature of the influence that has been felt or the manner of its exercise. In some cases, indeed, the influence of previous poets reaches us indirectly. In modern poetry Byron is scarcely felt as a direct influence. By means of Alfred de Musset, however, who was saturated with Byron, he still acts upon the poetry of the day. At the head of what may be called the less obvious agencies that have tended to bring about existing conditions stands 'Festus.' To the young generation the name suggests the idea of a book wholly unreadable, through its length and the mysticism of a portion of its contents. Those whose memories go back a quarter of a century recall it when its dimensions were scarcely a tithe of those it now bears, and when its influence was almost electrical. The hearts of many were stirred to their depths by this strange weird rhapsody, blending so curiously together poetical exuberance, optimistic aspiration, and fanciful and sometimes nebulous speculation. Efforts to supply a creed less rigid and more human than that which prevailed in theology and the utterance of the pain and unrest which underlie or animate modern poetry were then novel. A chorus of praise of the new poem arose accordingly from those whose opinion in matters of poetry had most influence. 'Festus,' moreover, commended itself to men who are not ordinarily readers of verse. Englishmen have been subjected to not a little derision in France for their affection for didactic and elegiacal verse. Young's 'Night Thoughts,' Blair's 'Grave,' Gray's 'Elegy,' and other scarcely less sombre compositions are supposed to be a natural outcome of our gloomy tastes. There is some foundation for such a view. The Puritan strain still asserts itself in our blood, and it is difficult to win lasting regard in this country for any work which has not some didactic purpose. To a genuine lover of poetry it is bewildering to see what passages in Shakespeare are most familiar to the general reader. It is probable that nine out of ten Englishmen asked to quote from Shakespeare would begin with Hamlet's soliloquy about immortality or Portia's praise of mercy. To this taste 'Festus' strongly appealed. If we

were attempting to trace out its source, apart from the Faust legend with which its name as well as its scheme connects it, we should place Blair's 'Grave' among the fountains that contributed to it. What can be more similar in motive than the two following passages? That from Blair we give from memory:—

Beauty! thou pretty plaything, dear deceit,
That steal'st so softly round the stripling's heart
And give'st it a new pulse unknown before,
The grave discredits thee: thy charms expunged,
Thy roses faded and thy lilies soiled,
What hast thou more to boast of? Will thy lovers
Flock round thee now to gaze and do thee homage?
Methinks I see thee with thy head low laid,
While surfeited upon thy damask cheek,
The high-fed worm, in lazy volumes rolled,
Riots unscarred. For this was all thy caution?
For this thy painful labours at thy glass,
To improve those charms and keep them in repair,
For which the spoiler thanks thee not? Foul feeder,
Coarse fare and carrion please him full as well,
And leave as keen a relish on the taste.

With this compare the following passage from 'Festus':—

FESTUS. Who doth not
Believe that that he loveth cannot die?
There is no mote of death in thine eye's beams
To hint of dust, or darkness, or decay;
Eclipse upon eclipse, and death on death;
No! immortality sits mirrored there,
Like a fair face long looking on itself;
Yet shalt thou lie in death's angelic garb,
As in a dream of dress, my beautiful:
The worm shall trail across thine unsunned sweets,
And feast him on the heart men pined to death for;
Yea, have a happier knowledge of thy beauties
Than best-loved lover's dream e'er duped him with.

This quotation, like most other portions of the work, has undergone that emasculatory process the author chooseth to call revision. The last line, if our memory is to be trusted, stood originally thus:—

Than ever did thy best-loved lover dream of.

Another alteration, equally damaging in its effect, takes place two lines earlier.

It is, of course, possible to trace both the passages we have given to 'Hamlet,' "Now get you to my lady's chamber, and tell her, let her paint an inch thick, to this favour she must come: make her laugh at that."

Those who most closely and immediately reflected the light dispensed by 'Festus,' were Sydney Dobell and Alexander Smith. His influence may be traced in subsequent writers, but these wrote under his direct inspiration. Passages of the 'Life Drama' might be inserted in the early editions of 'Festus,' and would appear more in place than the additions the author has subsequently made. Meantime, while accepting for what they were worth the works of those whom 'Festus' formed the public waited anxiously for another poem from the author himself. It came at last, after an interval of eleven years. The feeling it awoke is to this day fresh in the minds of some. It was not so much disappointment or surprise as consternation. Not one quality that had won admiration in 'Festus' was evident in 'The Angel World.' No less disappointed at the reception of his book than were his admirers, but vexed, we may suppose, at their want of gratitude, Mr. Bailey hit upon an expedient that is, probably, the most comical instance of revenge upon record, except that of the Irish mob, who in course of a riot burned all the bank-notes they could find of an unpopular banker. He incorporated into the next edition of 'Festus' the whole of his new poem. So buoyant was

the original work it survived this suicidal process. Resolved, however, not to be beaten, Mr. Bailey has since attached so many new weights to the original, it can no longer swim or fly. Not yet content, he goes on adding and piling until what was a village, full of pleasant folks, each one of whom the reader knew, has become a town in which a man may wander for hours without meeting an acquaintance. As it is by the later editions the youth of the day judges 'Festus,' there is little wonder the book remains all but unread except by old admirers. The first edition, which will some day be reprinted for lovers of poetry, consisted of some two to three hundred pages of fair-sized print. In the seventh edition (1864), now before us, the poem extends to about twenty-four thousand lines, while the tenth, which is just issued, cannot contain less than thirty-five thousand. Of the matter that has been added to the first edition there are not five hundred lines any lover of poetry wishes to keep; the rest is mere dead weight of unpoetical mysticism. Mr. Bailey has had his jocose revenge, and he and poetry are alike the poorer for it. To modern readers, then, 'Festus' needs a fresh introduction. This we cannot attempt to give. We may, however, point out a few of the passages which, at the first, by their daring symbolism, their sensuous beauty, or the manner in which they crystallize a thought, became favourites with those who, through good and evil report, have held to the old 'Festus.' Not easy is it to find these thoughts in the desert they are now doomed to occupy:—

Just when the stars falter forth one by one,
Like the first words of love from a maiden's lips.

I said we were to part, but she said nothing;
There was no discord—it was music ceased.

Here is a simile bold enough for Dekker:—
Locks which have
The golden embrownment of a lion's eye.

And the following is worthy of Coleridge:—
Mountain tops, where only snow
Dwells, and the sun-beam hurries coldly by.

Death
Opens her sweet white arms and whispers peace!
Some peaceful spot where we might dwell unknown;
Where home-born joys might nestle round our hearts
As swallows round our roofs.

The following gives admirable expression to a sentiment which has obtained currency in late years:—

And all Morality (! Philosophy) can teach is—Bear!
And all religion can inspire is—Hope!

The half-dozen quotations we have given are taken from the first hundred or so pages of the book, and are fairly representative of what is best in detached passages. How much that is sensuous and passionate is still to be found in the volume is proved by one speech of Festus, for it is practically one speech, though Lucifer, in the seventh edition, interrupts it at one point by a remark which, at this portion of the volume, the reader may not be disposed to echo:—

Let us away, we have had enough of this.

Lucifer commences by saying:—
And we might trust these youths and maidens fair,
The world was made for nothing but love, love.
Now I think it was made but to be burned.

To which Festus answers (we are obliged to quote the opening lines from the seventh edition, since from the tenth they seem to have disappeared):—

And if I love not now while woman is
All bosom to the young, when shall I love?
Who ever paused on passion's fiery wheel?
Or trembling by the side of her he loved,
Whose lightest touch brings all but madness, ever
Stopped coldly short to reckon up his pulse?

FESTUS. The night is glooming on us. It is the hour
When lovers will speak lowly, for the sake
Of being nigh each other; and when love
Shoots up the eye, like morning on the east,
Making amends for the long northern night.
They passed, ere either knew the other loved;
The hour of hearts! Say grey-beards what they please,
The heart of age is like an emptied wine-cup;
Its life lies in a heel-tap: how can age judge?
'Twere a waste of time to ask how they wasted theirs;
But while the blood is bright, breath sweet, skin smooth,
And limbs all made to minister delight;
Ere yet we have shed our locks, like trees their leaves,
And we stand staring bare into the air;
He is a fool who is not for love and beauty.
It is I, the young, to the young speak. I am of them;
And always shall be. What are years to me?
You traitor years, that fang the hands ye have licked,
Vicelike; henceforth your venom-sacs are gone.
I have conquered. Ye shall perish: yea, shall fall
Like birdlets beaten by some resistless storm
'Gainst a dead wall, dead.

Many of these lines are altered in recent editions, always for the worse.

Were we dealing with 'Festus' as a new work we should feel bound to quote the songs, many of which are very dainty, and the more distinctly lyrical passages, which have a grace wholly their own. Our purpose is, however, only to vindicate the faith which an older generation has held in 'Festus,' and for this even space fails. Rightly to estimate Mr. Bailey's work it is necessary to take his theory of poetry. Here, again, we must quote from the earlier edition, as in the later the thought is diluted until it is no more recognizable and is unworthy of recognition.

The world is full of glorious likenesses.
The poet's power is to sort them out;
And to make music from the common strings
With which the world is strung; to make the dumb-
Earth utter heavenly harmony, and draw
Life clear, and sweet, and harmless as spring water
Welling its way through flowers. Without faith,
Illimitable faith, strong as a state's
In its own might, in God, no bard can be.

If any reader wishes to look again at the lyrical passages, and is fortunate enough to have an edition in which they can be found, let him turn to the verses commencing, "Ask not of me, love, what is love?" "Well might the thoughtful race of old," "My thoughts are happier far than I," and "The dead of night." Half the songs in the earlier editions are worthy of preservation. There are, of course, in 'Festus' some signs of imitation of previous writers. Among unconscious resemblances the following is, perhaps, the strongest:—

Writ in the red-leaved volume of the heart. *Festus.*

More than this I know and have recorded
Within the red-leaved table of my heart.

T. Heywood. A Woman Killed with Kindness.

It is likely Mr. Bailey may find harsh the words we have written. There are few offences, however, with less claim to indulgence than that he has committed. We can conceive, with Ben Jonson, of a man who, in honest indignation, should—

Rive his ink-stained quill right up the back
And damn his long-watched labours to the fire,
Things that were born when nought but the still night
And the dumb candle saw his pinching throes.

But we cannot conceive of an author imitating the poor creatures who are arraigned before our tribunals for burying their offspring alive.

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System of Positive Polity. By Auguste Comte.
4 vols. (Longmans & Co.)

It is a pity that Miss Martineau, or some one else able to satisfy him as well, did not deal with Auguste Comte's '*Système de Politique Positive*' as she dealt with his '*Cours de Philosophie Positive*.' The more important work, which its author published at intervals in six volumes, between 1830 and 1842, was condensed in English by Miss Martineau into two volumes, which appeared in 1853, and Comte, with far more modesty and shrewdness than could have been expected from him, at once accepted it as a vast improvement on his own production. "So settled is my opinion on this point," he wrote in 1854, "that in the last revision of the Positivist Library, I have definitively substituted her work for the original; the study of the original for the future being suited only to the theoretician properly so called." The study of Miss Martineau's "unparalleled condensation" was held by him sufficient for "the true Positivist, even if a priest," and, therefore, of course, for all ordinary disciples and outside critics. Thereby immense trouble has been saved. A vast quantity of sentimentalism and arrogance has been allowed by its author himself to be forgotten, and all the really important portions of his chief work, if not a good deal that is unimportant, may be read in a concise epitome without feeling that any disrespect is done to the great Prophet and Priest of Humanity. How much more trouble might have been saved, and what a far greater boon might have been conferred on all Positivists and all students of Positivism, had a similar "unparalleled condensation" of the '*Système de Politique Positive*' been compiled and issued with the sanction of its author! The latter work, published in four huge volumes, between 1851 and 1854, is, by Comte's own confession, clumsy and inartistic; it is crowded with redundancies and repetitions, and its foibles and extravagances are so many and so various that they have driven away from him many who might otherwise have been eager disciples. Yet, as he wrote the book, and left it, and not any summary of it, as a legacy to the world, the Positivists are compelled to include it, as it stands, among their sacred literature; and now the zeal of their English contingent has led it to accomplish the very onerous task of translating every sentence of all the four huge volumes into our own language.

Seeing how very few Englishmen there must be who, caring to make a study of Comte, will prefer a translation to the original French, we confess to some astonishment at the enterprise of the translators; but we must commend them for the painstaking energy with which they have carried through their thankless task. Mr. J. H. Bridges has given us, in the first volume, a very graceful rendering of the "General View of Positivism" and the "Introductory Principles, Scientific and Logical." Mr. Frederic Harrison has, in the second, furnished a yet more graceful version of "Social Statics; or, the Abstract Theory of Human Order." Prof. Beesly, Mr. Samuel Lobb, Mrs. Fanny Hertz, Mr. Bridges, Mr. Vernon Lushington, and Mr. Godfrey Lushington are jointly responsible; under the editorship of the first named, for the third

volume, treating of "Social Dynamics; or, the General Theory of Human Progress (Philosophy of History)." And the fourth volume, longest and most varied of all, containing the "Synthetical Presentation of the Future of Man," has been reproduced by Mr. Richard Congreve, the high priest of English Positivism; while an Appendix of "All the Early Essays, by the Author, in Social Philosophy," which he appointed to be thus preserved, has been translated by Mr. Henry Dix Hutton, and a very elaborate Index to the whole work is contributed by Mr. Harrison. The enthusiastic loyalty of all these nine collaborators is all the more remarkable because it surely must have occurred to them now and then in the course of their labours that, of whatever value the volumes may be to "true Positivists," they are calculated to lessen rather than to increase the number of doubtful disciples. If an English translation of a French book is of no other service to an educated person, it helps to show up the absurdity and shallowness of many elaborate phrases and pompously-stated dogmas that might pass for wisdom and philosophy in the original. The French Jesuits are wonderfully eloquent preachers if you read them, still more if you hear them read, in their own oratorical French: translate them into plain English, and you see how much of their talk is flimsy elegance and showy nothingness. So, we suspect, the reputation of Auguste Comte's '*Positive Polity*,' as a philosophical work, will not be enhanced among English readers by this very honest reproduction of it.

The purpose of the '*Positive Philosophy*,' the immense importance of which is now generally admitted, was to bring under one broad classification all the sciences, from arithmetic, or the science of numbers, up to sociology, or the science of human life, and, in reducing to their simplest form the laws in accordance with which nature is seen to have worked hitherto, to find out the methods by which physical operations of all sorts may be expected henceforth to be carried on, in order that thus men may best succeed in their efforts to adapt themselves to the possibilities and exigencies of life. The purpose of the '*Positive Polity*' was, as Comte said himself, "to construct upon the firm basis thus raised the new faith of Western Europe, and to institute the priesthood of the future." "In a word," he added, "the goal of positive science would be a sound philosophy, capable of supplying the foundation of true religion." It was the establishment of this religion which Comte aimed at, and which led to his twenty years' toil in planning and writing the '*Positive Philosophy*.'

"I perceived that the new faith needed in all systematic minds a scientific foundation. It followed, from my own law of the hierarchy of sciences, that social philosophy could not assume its true character and make its full weight felt, except so far as it was seen to rest on the general results of natural philosophy as partially worked out during the last three centuries."

The result of "a train of continuous thought lasting for eighty hours" was "the conception of a complete systematization of positive philosophy as a necessary preliminary to the direct reconstruction of the spiritual power." It is lucky that Comte indulged in the miraculous train of eighty-hours-long continuous thinking, which caused him to produce his

grand scientific treatise before elaborating his grand volume of dogma and doctrine. It would have been luckier if his pioneer work had been his only work. With all its faults and blemishes, its arrogance and exaggeration, the '*Cours de Philosophie Positive*' is one of the most splendid intellectual productions of modern times, rich in profound thought as original as the fruit of well-ordered investigation can be, a treasure-house of wise inductions calculated to encourage other students to carry on and perfect the researches and discoveries of its author. The '*Système de Politique Positive*,' containing much that is instructive, and many suggestions of extreme value to social philosophers and moralists, is a monument of the folly into which even a wise man must fall when he abandons the career of a student to assume that of a priest—or, rather, that of a god-maker, possessed of "a speculative authority adequate to superintend the entire reconstruction of principle and practice, assuming, in fact, the function exercised by monotheism before its decay." Those are Auguste Comte's own words, and they constitute the strongest indictment that can be made against him. He was proud of the "imposing regularity and constructive completeness" of his scheme of positive religion; perhaps the builders of the Tower of Babel were as proud of *their* work, before the confusion of tongues came on.

It must be admitted that Comte's Tower of Babel was built, in great part, of excellent material. Having in his earlier treatise elaborated his "hierarchy of the sciences," and set forth in great detail his "law of the three stages," he made ample use of them, and especially of the latter, in the second treatise. "The law of the three stages," indeed, is the root of his whole religion.—

"It lays down," he says, "that our speculations upon all subjects whatsoever pass necessarily through three successive stages: the theological stage, in which free play is given to spontaneous fictions admitting of no proof; the metaphysical stage, characterized by the prevalence of personified abstractions or entities; and the Positive stage, based on an exact view of the real facts of the case. The first, though purely provisional, is invariably the point from which we start; the third is the only permanent or normal state; the second has but a modifying, or rather a solvent, influence, which qualifies it for regulating the transition from the first stage to the third. We begin with theological imagination, thence we pass through metaphysical discussion, and we end at last with Positive Demonstration. Thus by means of this one general law we are enabled to take a comprehensive and simultaneous view of the past, present, and future of Humanity."

The value of that law, especially if we substitute for the terms Theological, Metaphysical, and Positive the less ambiguous ones suggested by J. S. Mill—Volitional, Abstract, and Experiential, is now fully recognized, and was well illustrated by the use that Comte made of it in his discussion of the sciences generally in the '*Philosophie Positive*.' The temptation to make yet more use of it in considering the sociological topics of the '*Politique Positive*' was naturally very great, and, within limits, Comte was certainly right here. In his attempt to construct the Religion of Humanity, he had to examine and formulate the religious leanings of former times, to see how much was reasonable and natural in them, how much was delusive and preposterous. To do this, it was necessary

that he should submit all to the test of his aw. He erred, not in building up a scheme of religion out of the accumulated experience of the past, but in too often substituting for the lessons of experience his own Utopian conceptions. His fullest development of Positivism brought him more and more in bondage, not only to metaphysical speculations of the sort that he wisely denounced in his more sober moments, but even to such fetishism and idolatry as, had he been able to criticize himself as he criticized other people, he would have considered to be by many millenniums out of date.

There can be no doubt that the immediate cause of this aberration was the mental disorganization intensified, if not produced, by Comte's peculiar relations with Clotilde de Vaux during her lifetime, and his diseased thoughts about her after her death.

"My intellectual powers," he wrote in 1851, "wearied with their long objective toil, were inadequate to the construction of a new system from the subjective point of view, directed, as in early life, by a social rather than an intellectual purpose. A new birth of the whole moral nature was needed. And this was given me six years ago by the incomparable angel appointed in the course of human destiny to transmit to me the results of the gradual evolution of our moral nature."

"During one incomparable year of objective union," he said, "Madame de Vaux was the principal instrument in my moral resurrection." And further on:—

"All those who have formed a sound judgment of the recent progress of Positivism may now judge, by comparing the past with the present, of the impulse that has been given to the full development of my philosophical task, consisting in the entire systematization of human life on the basis of the preponderance of the heart over the intellect. It is as the result of these new services that this cherished name will become inseparable from mine in the most distant memories of grateful humanity."

It will not be Comte's fault, certainly, if Madame de Vaux's name is forgotten while his is remembered; but his sickly and sickening talk about her, his dedications to her saintly memory, and his invocations of her saintly guidance, ought to convince every reader of his later works that his morbid adoration of her had altogether turned his brain, and went very far, in addition to his other infirmities, to vitiate all his teachings in them. It was not only that his worship of Clotilde induced him to inculcate on all his masculine disciples an unhealthy worship of Woman, and thus to introduce into his scheme of the Religion of Humanity an altogether discordant and mischievous element: it perverted the whole scheme by leading him to subordinate throughout the intellect to the heart, reason to emotion. That there was need to the perfecting of his system of some such influence as came from his middle-aged passion, if only it had come in a temperate way, is not to be denied. There is a dryness and baldness in his first presentment of Positive Polity, in a treatise written by him in 1822, and given as an Appendix to the volumes before us. The functions that he there assigned to art, in order to enable imagination to combine with scientific observation in giving fulness to the social system, were by no means sufficient to meet all the wants of mankind, and therefore

left the Religion of Humanity very incomplete. Comte found this out himself as soon as he became acquainted with Madame de Vaux, and then such a violent reaction set in that not art and imagination only, but science and everything else, were subordinated to woman and emotion. The Logic of Reason, according to his own phraseology, was to be displaced by the Logic of Feeling. Intellectual study, scientific research, codification of experience, were still to be aimed at by his disciples, but they were to recognize the superiority of emotion, fancy, intuition, or whatever else they liked to call the faculty, "due to the sacred influence of her who remains my constant companion," as he said, long after Clotilde's death, by which Comte felt himself able to proclaim his new religion with all the authority of a Moses, a Christ, or a Mohammed. Moses, Christ, Mohammed, and all the other teachers of religion erred fatally, according to Comte, through neglect or misuse of the Logic of Reason. The Logic of Reason, he said, in effect, was first used aright in my 'Cours de Philosophie Positive'; therefore no one before me could proceed from it to such employment of the Logic of Feeling as occurs in my 'Système de Politique Positive.' In the latter work, under the guidance of Saint Clotilde, I have laid down the laws of Sociology as a religion with a boldness as thorough as the modesty with which, in the former work, I endeavoured to trace out the laws of Sociology as a science.

It is in the fourth volume of his 'Positive Polity,' of course, that Comte's presumptuous dogmatism is most apparent, though even all the extravagance of this portion of his work cannot throw into the shade the generous motive that prompted him and the rare powers of analysis and synthesis which he possessed. In his earlier volumes he set himself to expound, first, the abstract principles of human order, and next the method of its actual development. In the fourth volume, "My task," he said, "is to construct, once for all, on the basis of these two explanations, the standpoint from which true wisdom may embrace the whole range of human thought and action." Having shown, as he considered, the futility of all previous theologies and philosophies, he had now to show the object really worthy of man's worship, and the wisdom of worshipping it aright. All previous worship, he maintained, was superstition; all previous objects of worship were false gods. The only true God is Humanity, "the Great Being constituted by all the beings, past, future, and present, which co-operate willingly in perfecting the order of the world." The only true worship consists in the exercise of all our faculties for the good of others. "The kingdom of Humanity is a kingdom of love, perfecting our inward satisfaction by co-operation from without. Each makes others his chief object, and, as a natural result, gains the support of others in his own need." The following sentences will serve to show with what fine sympathies, and at the same time with how much pedantry, Comte elaborated his ideal:—

"It is the best note of true Positivity,—the harmony, systematic but also spontaneous, which it introduces as a permanent link between the various aspects of our personal and social life. Ever bent on the preservation and amelioration of the Great Being, the affections, thoughts, and actions of man are, when so harmonized, brought

as far as possible under control and into concert. The composite nature of Humanity involves its having as its principle, love, the sole source of voluntary co-operation. The constant supremacy of feeling over thought and action thus becomes the fundamental law of the human consensus. Love, as the principle of synthesis, had been instinctively recognized by Fetishism, and deliberately sanctioned by Theocracy. But, apart from their inadequate estimate of the benevolent instincts, these two rudimentary religions were found irreconcilable with the ulterior progress of our intellectual and active powers. Their triumphant advance broke through the earlier discipline, but the sense that they needed control gave rise to an admirable attempt to reconstruct the supremacy of the heart. The ultimate result of the effort was, however, to show the increasing loss of power in the fictitious synthesis in regard to this capital problem, the true solution of which necessarily devolved on the principle which gave to reality the sanction of utility. The gradual outcome of the unfettered evolution of thought and activity, the positive spirit has a natural tendency to restore to feeling its ascendancy, the better to place under its direction the normal development of our powers. The several aspirations evolved by the successive stages of the education of mankind thus find a simultaneous satisfaction, however conflicting they may be in appearance, the result simply of the inadequacy of the provisional synthesis. Ever looking to the nature of man in its entirety, the discipline of Positivism ought to promote in an equal degree the growth and concert of all our functions. More favourable to the intellect than the civilization of Greece, as a social system, it has greater power than Rome had to make public life control private, speculation depend on action; whilst more than feudal Catholicism does it give the primacy to our emotional nature. Completely real, profoundly sympathetic, unceasingly active, the Great Being is pre-eminently qualified to regulate without obstructing. It has a direct tendency to discipline our wills, as it forms us to order by love, with a view to progress. Its nature asserts at once the subjective origin and the objective basis of the true religion. Sanctioning as it does the close connexion of the three parts of the soul, Humanity as centre makes the improvement of each depend on the reaction upon it of the two others, founding thereby true unity, an unity as stable as it is perfectible."

In considering the divisions of society which, in the aggregate, constitute the Great Being, Comte, of course, assigned the highest rank to women, if, indeed, he did not take them out of the ranks of society in assigning to them a special place as "representatives of Humanity"; men of various talents and conditions being classified as the "servants of Humanity."

"Properly speaking, women do not form a class, since they are never to be considered collectively. Each one of them, the soul of her own family, whilst taking no immediate part in the service of the Great Being, naturally represents that Being for those who serve it directly, and her function is to breathe into them the dispositions most in harmony with their public duties. Whilst the advancement of science or of industry is the result of collective efforts, feeling, the source of unity, is evolved only in the individual. Woman, if she is to attain her full intellectual, still more her full moral, value, must be concentrated on private life, whilst man's development is imperfect, unless he look to public life as his true sphere. The pre-eminence accorded to woman in Sociocracy offers no opening consequently for abuse, as, with here and there a well-grounded exception, woman inevitably sinks her claims if she step beyond the sanctuary of her home. She must restrict herself to the direction of private life, as the normal basis of public life, the latter alone, with the sex which administers it, being set apart for the direct service of Humanity."

In Comte's Sociocracy the priesthood forms "the natural connecting link between the two sexes"; not, however, as might be supposed, by help of celibacy and the attempted weakening of physical tastes and habits in order to the full development of the spiritual nature. This Comte regarded as "the fatal anomaly of Catholicism." His priests are obliged to be married men, "so to offer the best type of our nature, by a noble combination of private with public life." They are to be the "connecting link" between men and women, because their sacerdotal functions take them quite as much into the privacy of the home as into the bustle of public life. Like women, moreover, they are to be kept in what is called "independence," by being allowed to earn no money for themselves. The woman is to work constantly for her own family, and is to be supported by her husband. The priest is to work disinterestedly for the whole of Humanity, and is to have no other recompense than the State bestows on him. The rest of society Comte divided into the patriciate—comprising the four classes of agriculturists, manufacturers, merchants, and bankers—and the proletariat, which, in spite of the wide differences between town and country labourers, various classes of artisans, and so forth, he declared to be homogeneous, its members being predestined to remain always in the same social condition, however much they may be improved in education and facilities for domestic enjoyment. "Guided by the priesthood, the proletarians will stigmatize any tendency to leave the class as a slur upon the dignity of the popular function." Comte flattered the working classes almost as much as he flattered women, and, doubtless, he really meant to honour and ennoble both; but his notions about each portion of society were essentially degrading, and no scheme of a priesthood elaborated in the Church of Rome could be more mischievous to the world than his own hierarchical system. The vicious nature of this system can only be understood by studying the whole scheme of doctrine propounded by him as the first "High Priest of Humanity" or "Pontiff of the West," and enjoined on his successors in the office of Positivist Pope, on their forty-nine episcopal assistants, and on all the vicars and priests under them.

Were it possible for Comte's ideal of "a corporation of twenty thousand philosophers," each having charge of "a temple for every ten thousand families, each family consisting of seven members," ever to be realized, we should see such a grinding sacerdotal tyranny established in the world as has never yet been known. But, happily, no sane Positivist has sufficient faith in such a possibility to allow it materially to affect his action, and we may, therefore, laugh without shuddering at Comte's preposterous Utopia. It will be soon enough to begin taking alarm as to the advent of the whole scheme when there is any prospect of our attaining that step towards it in which the ordinary relations of marriage shall be dispensed with as impure, and the whole world shall come to be peopled by the offspring of "virgin mothers." In the meanwhile, there is so much good sense and generous thought mixed up with the absurdities and monstrosities of the Religion of Humanity that it may well deserve more careful consideration than it has received from most Englishmen; and if the

version of the 'Système de Politique Positive' that is now before us encourages that, it will be a useful publication. Wise people may learn a great deal from it; while only the very foolish are in danger of being led astray by it.

Camp, Court, and Siege: a Narrative of Personal Adventure and Observation during Two Wars, 1861-1865, 1870-1871. By Wickham Hoffman. (Sampson Low & Co.)

MR. WICKHAM HOFFMAN has displayed an amount of courage in publishing this volume which is not rare in these days of book-making, but which is far from being a virtue. As Secretary to the United States Legation in Paris during the Empire, the siege, and the Commune, he saw many strange doings, and was brought into communication with many notable personages. He is as frank in repeating what he heard with his ears or was told at secondhand as he is ready to describe what he observed. Had he possessed a little more diplomatic tact, he would either have kept back several stories or have given them in a more guarded fashion. Though it is notorious that Prince Bismarck is outspoken, and that he gives utterance to things at which an old-fashioned diplomatist would barely hint, yet we cannot suppose he spoke as follows to General Burnside with the intention that his words should be given to the public by Mr. Hoffman. General Burnside, being at Versailles during the siege of Paris, was asked to enter the city in order to sound the Government of National Defence about an armistice. He was told by the German Chancellor:—

"Now that Government of the National Defence is not the wisest in the world, but they are not such d—d fools as to stand out on a point like that [of revictualment]. There will be an armistice, and an armistice means peace. If there is peace, England will get the credit of it; and as the United States represents us, I would rather that you had the credit of it."

French public men fare no better at Mr. Hoffman's hands. Immediately after the establishment of the Government of National Defence, Mr. Washburne and Mr. Hoffman paid a visit to M. Jules Simon, then Minister of the Interior. We are told that the latter seized the opportunity to make an oration. It is added,—“What particular object he had in view, unless it were to convince the Minister of the United States that Jules Simon was a great orator, I have been unable to discover.” A few days later the same pair had an interview with M. Jules Favre, who informed them, as Mr. Hoffman testifies, “that Great Britain was now of very little consequence.” The conversation of the author's own countrymen is not treated with greater consideration for the usages of good society than that of a Frenchman or a German. Mr. Hoffman says that General Sheridan, who was at the headquarters of King William, and was treated with the greatest kindness and attention, “could not help exclaiming that if he had been outside [of Paris] with thirty thousand cavalry, he would have made the King.... Well, it is not worth while to quote Sheridan's exact words: they were a little in the style of the commander of the Imperial Guard at Waterloo.”

It would have been better still not to have quoted General Sheridan at all. It is obvious that his utterance was not meant for reference

or publication. Nor does it seem quite fair to that General to cite him as authorizing the remark “that the position of the French at Sedan was a very strong one; and while it was inevitable that they should be defeated by superior numbers, they ought to have held their ground for three days.” The author adds, without hesitation,—“I have no doubt that our troops under Sheridan would have done so.” He succeeds in representing General Sheridan as a critic whose impartiality was so thorough that he could see nothing to praise in the victorious army which he accompanied any more than in that which was vanquished. Mr. Hoffman says that General Sheridan

“believed that the Germans were brave soldiers. They were well disciplined, well led, and had every appearance of thorough soldiers; but he could not say so positively, for, so far as his observation went, they had never met with any serious resistance.”

He did not consider the German army superior to the army of the Potomac, except as regards the staff, a very important qualification, be it noted. We do not doubt that Mr. Hoffman faithfully records the opinions of General Sheridan; indeed, the opinions here attributed to him tally with those which he rather indiscreetly expresses in private. We think, however, that it is not an act of friendship to prove to the public that General Sheridan is a better soldier than a critic, and is wont to speak in a random fashion.

If we admit that the reproduction of private gossip be permissible in the circumstances, then we must give Mr. Hoffman credit for his work. Had he retired from the diplomatic service, and now felt inclined to entertain a younger generation with the recital of his experiences, no complaint might be made of anything which he retails. Till last year, however, he was Secretary of Legation here, and he is now, if we do not err, again employed in a diplomatic capacity. Those persons who read this volume will be as chary in opening their minds to him as any courtier during the reign of Charles the Second would have been in conversing with Pepys, had the latter published his 'Diary' during the time that he was employed in the service of the Crown. It is true that Mr. Hoffman has seen much service in his own country, and has had considerable experience of men and things in France and England, yet the fact that he has much to say does not justify him in giving all his views to the world.

Mr. Hoffman began the military career, of which he gives an account, soon after the outbreak of the Civil War in the United States. He was first stationed at Hatteras, a place which seems to be as far removed from the Garden of Eden as any spot on the earth's surface. As an officer in the force of General Butler, he entered New Orleans when that city was occupied by the Federal troops. He gives General Butler a higher character, alike as a soldier and an administrator, than that which is commonly ascribed to him. It appears certain that the manner in which New Orleans was governed by him had much to commend it. For many years yellow fever had been the curse of that city. Precautions were adopted in order to hinder it from entering, but these were ineffectual as the officer of health could be bribed to permit an infected vessel being moored at the quays. General

Butler intimated, with the needless emphasis of an oath, that "he would hang the health officer if the fever got up." From 1861 till 1865, the period of the Northern occupation, yellow fever was unknown there. In 1866, the city was restored to the control of the municipality. Mr. Hoffman adds: "That autumn there were a few straggling cases [of yellow fever], and the following summer the fever was virulent." He took part in the operations on the Mississippi, and suffered from fever. He gives some interesting particulars about his comrades and chiefs in the army. General Williams, under whom he first served, is highly praised, and, apparently, with good reason. That commander died in action. The engagement had been severe, and the fatal shot struck the General at the moment when his troops were gaining the day. It was as he ordered a regiment to "fix bayonets" that a bullet pierced his heart. Mr. Hoffman omits to notice that this order ought to have been given by the colonel of the regiment, and not by the general in command of the brigade; and he goes on to make a comment which does no credit to his appreciation of things: "I think that grander words were never uttered by a commander on the field of battle as he received his death-wound than these words of Williams's." We have remarked that Mr. Hoffman speaks in eulogistic terms of General Butler. He defends him against the charge of directly misappropriating property at New Orleans, but he does not dispose of the real and more serious charge that he connived at the malpractices of others, one of whom was closely connected with himself. With regard to the General Order, No. 10, relating to the ladies of New Orleans, which was the subject of much unfavourable criticism, Mr. Hoffman says that General Butler issued it in opposition to the remonstrance of his Adjutant-general, who pointed out that a slight change in the wording would render it far less offensive, without hindering it from proving perfectly efficacious. However, General Butler was vain of his style, and thought that he had distinguished himself on the occasion as a master of sentences.

Mr. Hoffman paid a visit to the headquarters of General Grant during the war. He says that the taciturn commander-in-chief would sometimes converse freely in the evening when he was surrounded by his friends. It was the avowed opinion of General Grant that no commanding officer could succeed in the long run if he were dishonest and dishonourable. General Butler, on the contrary, held that the talents of a clever and energetic officer might be turned to profitable account, even though his moral character could not bear scrutiny. We agree with Mr. Hoffman in considering the former right and the latter wrong. It seems that General Grant was exceedingly particular in appointing none but men of unblemished reputation to a military post. He actually removed a general officer from command, on the ground that he was "too much mixed up with cotton." The commentary on this is not creditable to President Grant; he appointed the same general, "under strong party pressure, to high civil office."

From the specimens we have given, it will be seen that this book is full of interesting gossip. The style is what some persons

would call unaffected; in other words, the author uses the first words which occur to him, and, if they are vulgar or slang, he does not show any concern. His revelations remind us of those made in the last century by Sir Nathaniel Wraxall, who once acted as an amateur ambassador. This book, though not one a trained diplomatist would give to the world, yet gives the reader an intimate acquaintance with the thoughts and usages of United States diplomatists.

Louis de Backer. — L'Extrême Orient au Moyen-âge, d'après les Manuscrits d'un Flamand de Belgique, Moine de St. Bertin à St. Omer, et d'un Prince d'Arménie, Moine de Prémontré à Poitiers. (Paris, Ernest Leroux.)

Le Catholicisme en Chine au VIII^e Siècle de notre Ère avec une Nouvelle Traduction de l'Inscription de Sy-ngan-fou, &c. Par P. Dabry de Thiersant, Consul de France. Au Profit de l'œuvre de la Propagation de la Foi en Chine. (Same publisher.)

(First Notice.)

ARE authors like these the successors to the D'Avezacs and the Juliens? We know that France still has worthy scholars, but when two such pieces of pretentious futility, sent out in one spring by one publisher, and that a publisher who manifestly aspires to reputation for the issue of works of oriental learning, come before us unsought, the fair presumption is that they are but samples of a growing genus. And, if so, it is expedient to do justice on them. These are strong words, but deserved, as we shall show.

The first work before us is a partial publication of that famous and beautiful manuscript of the Paris Library (No. 8329, now Fr. 2810), commonly known as the 'Livres des Merveilles.' It contains the books of Marco Polo and others relating to the mediæval Orient, as collected and translated by John le Long, of Ypres, monk (and eventually Abbot) of St. Bertin at St. Omer, who was, in his way, the prototype of all the Ramusios and Hakluyts, down to the meritorious Society of our own day, which makes Hakluyt its eponymus.

The works set forth in the present publication are those of Friar Odoric, of the Armenian Hayton, of Friar Ricold, the Estate of the Great Kaan, and the correspondence of the same potentate with Pope Benedict XII. These works might have been worth publishing in the text of John of Ypres under decent editorship, though in other forms they all have been (as no one would learn from the present edition) published before. The first, fourth, and fifth have been pretty fully illustrated by Col. Yule in 'Cathay and the Way Thither' (a work of which the French editor evidently never heard), whilst Hayton's book, though several times printed in the Latin (as by Gryneus at Bâle and by Andreas Müller), and in Italian by Ramusio, has never been carefully edited; and the complete text of Ricold, so far as we know, has only been published in the 'Peregrinatores Medii Ævi Quatuor' of J. M. Laurent*, and without any complete elucidation. Hayton's book, though full of inaccuracies in detail, is extraordinary in its compass as a picture of mediæval Asiatic geography and history, dictated by an Asiatic Christian for the information of

* Lipsie, 1864. There is a later edition which we have not seen.

Europe (A.D. 1307), and drawn by one man from the stores of his own mind. Ricold's work again is of no small interest and intelligence. Among much other matter, it contains one of the best old accounts of the Nestorian and Jacobite churches. The latter had then its patriarchate at St. Matthew's Convent, near Mosul, and there Friar Ricold held a long controversial discourse, which was received without reply, and with singular amiability:—

"Dont se leva uns de ces jacobins entre tous moult honorables et anciens homs, lequel touz lez autres recommandèrent souverain de sainteté de vie sur touz les aultrez de leur cité, et dist devant tous à haulte voix: 'Seigneurs frères je vous annonce que cilz religieux qui des parties de occident est à nous venus, comme il dit, et qui nous a proposé la parolle de Dieu, est vrayement li angles de Dieu envoyé à nous oyr. Il est ung des apostoloz, qui fu avec Jésucrist. Et le cilz Dieux à nous envoyé afin que nous ne soyons dampnez.' Lors se converty et tourna li bons anciens homs au frère qui la parolle de Dieu avoit proposé, et lui dit: 'Chiers amys, dy tout ce que tu veulx. Et tout ce que tu diras, nous le recevrons et tenrons comme se tu feusses uns des apostolles de Dieu'" (p. 309).

He praises greatly in the Saracens their devoutness in prayer, their charity to the poor, their reverence, their love of their own people, and their sober, decent manners:—

"You never see a Saracen walk with his neck thrown back, his nose in the air, his chest stuck out, his arms swinging and swaggering, and his eyes rolling fiercely this way and that, as is the way with many of our folks."

The work of the present editor does not contain any notes accompanying the text; nor does it furnish any various or corrected readings, a thing greatly needed, as the proper names in this MS. are execrably inaccurate; for Jehan of Ypres, though a diligent collector, was, unless his transcriber has done him grievous wrong, not a critical one; even the name of one of his authors, Ricold, being written throughout *Bieul* (for *Ricul*). But we find an introduction of 87 pages at the beginning, and at the end an "Index Historique et Géographique, et Glossaire," of 142 pp. more, so that there is ample field for the editor to show his mettle. The "Index" is an index *sui generis*; for it does not contain a dozen references to the pages of the work to which it is appended,—a fact which in itself speaks largely as to editorial competence. In the text, as it is printed here, and which we assume to represent the MS. accurately, by an error of the mediæval binder, as we suppose, a dozen pages of the work of Odoric have been removed from their proper place and inserted in the middle of Hayton's book (see pp. 143, 144). But M. Backer never discovers this little circumstance!

Surely it is not too much to say that an editor undertaking spontaneously such a task should bring to it some critical acumen and accuracy, some acquaintance with previous labours in the same field, some acquaintance with mediæval history and geography, and kindred studies, some capacity for dealing with old French! But no one of these qualities is displayed, even in mildest measure, by the present editor. We have just illustrated his critical capacity. His acquaintance with modern geographical works is apparently confined to a perusal of some part of Dr. Adolf Bastian's writings on the Indo-Chinese countries. Long quotations from these are dragged into the

Introduction à propos de bottes; and those who know the peculiar effect of a few pages of Bastian's chaos even on experienced readers, may guess the result upon a mind furnished as we have indicated. The editor has dipped into Pauthier's 'Marco Polo,' and into D'Arvezac's masterly essay on the mediæval travellers in Asia, but without the slightest comprehension of either.

It is time to give some sample of the work that we have been characterizing.

Hayton, like many other writers of his age, calls Hulákú, the Mongol conqueror of the Khalif (whose name furnished recent subject of controversy in the columns of the *Athenæum*), *Holoan* or *Halaon*. This name is in the MS. of Ricold written correctly, but in that of Hayton is continuously miswritten *Halcon*. Our editor never discovers that the two names indicate the same person, and in his Index-Glossary we find, first,—

"HALAON, le premier empereur des Tartares de la Perse, et de Bagdad";

and again, on the next page:—

"HALCON, souverain Tartare, frère de Mango Khaân."

The same Index-Glossary gives us:—

"SARRAS, [obviously *Shiraz*, but that is a trifle] ville de Médie, aujourd'hui Aderbian, capitale de la province de Fars, dans le sud de Perse. Le nom de la ville moderne signifie 'terre de feu'!"

Comment is needless on this.

Hayton says, that in the kingdom of Persia are two great cities, one called Nesabor, and the other Spahan. One would think it hard even for such an editor to go astray here. But we have:

"NESABOR, ville de Perse. Serait-ce le Nisibis ou le Nesibin de Oberlin?"

Though the editor has never heard of Nishapur he has heard of Ispahan, but manifestly never of Tehran, for he says of the former: "C'est la capitale moderne de la Perse," adding (save the mark!), "la ville d'orient où les sciences sont le plus cultivées" (p. 479).

"CAMBAYE est une ville importante située sur les frontières méridionales de l'Inde."

How could a man who had ever looked upon a map of India talk of "its southern frontiers," let alone the position of Cambay?

"AQUILLAN, province située sur la Méditerranée, dans le Mossoul, dont le chef-lieu est le siège d'un gouverneur général de la Turquie d'Asie, et du patriarche des Nestoriens."

Surely we are reading a burlesque in the manner of Canning's 'German Play': "The waiter no waiter, but a Knight Templar!"

Why he should bring the "Krischna" into his Glossary (p. 437) at all puzzles us, for it certainly occurs in none of the mediæval books. But he does so, perhaps, in order to inform us that its most eminent tributary is the *Toumandra*. "Tungabhadra" no doubt is hard to spell, but surely not harder than "Glaufegafordes" (!), which, we are informed (p. 426), was a country of the kingdom of Armenia. "Mangi et Mangy," we are told, is, "un des royaumes de la Chine, nommé aujourd'hui Manzi" (p. 441).

It is needless to say that these are quasi-identical forms of the name applied to China south of the Yangtsé-Kiang by the Mongols in the time of Marco Polo, and that no part of China is "nommé aujourd'hui Manzi."

"Montagne de sel près Thauris" is a mine

of rocksalt, close to Tabriz, which is spoken of by Chardin as well as by the geographer, Bâkûi, and several of the mediæval travellers. But our editor explains—"c'est le grand désert salé de Perse"! What a fathomless abyss of ignorance do not these few words reveal! (p. 451).

In the same page is a passage that reminds us strongly of Coleridge's story of the stranger who listened to his discourse at table with so much apparently intelligent, though silent, appreciation that the poet had set him down as a person of the highest culture and modesty, when a servant appeared with a plate of Norfolk dumplings. The intelligent auditor lost his character then by the exclamation, "Them's the jockeys for me!" We have here an apt quotation from Abulfeda, through Silvestre de Sacy, defining the distinction between Malabar and Ma'bar, the latter tract being said to commence, "au lieu nommé Ras Comhari, c'est à dire au Cap Comorin" (p. 451). Well and good, had the editor stopped there, with M. de Sacy. But, like Coleridge's friend, he will open his mouth again, and what he says is this: "Comorin est aujourd'hui Coromandel!"

Friar Odoric relates, in the Latin version of his travels, how on quitting Chaldaea, before embarking for Ormus, he came to "inland India" ("Veni in Indiam quæ est infraterram"). By this, no doubt, he means the country below Basra, which has for ages been locally called Hind (see *Journal Royal Geog. Soc.* xxvii. 186). But again hear our editor: "Je crois qu'il faut entendre par ces mots l'Indo-Chine" (p. 434).

As regards Cathay itself, we have such stuff as this: "Au 17^e siècle ce nom Cathay était encore usité chez les Tartares orientaux, sous la forme Sjitay [...], mot chinois abâtardi qui a été mis en circulation par les Tartares occidentaux à l'époque où ils dominaient en Chine. *Chu* ou *si*, selon les Tartares orientaux, signifie 'occident,' et *Tay* 'sud'; quelquefois aussi une main d'homme, terre du côté de la main" (p. 390).

Again: "Caramoran, le fleuve Jaune dans le royaume de Cathay. Les Mongols lui ont donné le nom de *Hôang-Hô*."

The accurate spirit which will not permit the editor to write Hoang-Ho without accents is delightful. We had supposed that Hwang-Ho, or "Yellow-River," was the Chinese name of the great stream which the Mongols used to call *Karâ-Muren*, or Black-River. But our editor's reading is on a par with the Persian of Hajji Baba's *mihmandâr*, who understood just enough of that language to misunderstand everything that was said.

So much for our learned editor's history and geography. We can afford but little space for samples of his displays in old French and the like.

Camocas, the *Kimkhâ* of the Orientals, and *Kincob* of Anglo-Indian colloquial, i. e., a rich silk, damasked with gold, is explained in the Index-Glossary (p. 383) to be "draps faits de poil de chameau." In fact, we ought to picture John Baptist as clothed in Kincob! "*Rubis*, trouvés à Ceylan, perles rouges" (p. 472). *Kestes*, baskets (It. *cesto*), a word used by Odorico, is explained "*chaudrons*, du flamand *Ketel*, chaudron" (p. 437). "*Adès*, proche, du Lat. *adhare* [*sic*] approcher" [*sic*] (p. 359). The word is, in fact, used for "pre-

sently," like the Italian *adesso*. "*Ains*, d'abord, avant, du Latin *ante*" (p. 359). *Ains* has no such sense in these writers. It is constantly used for "but," "on the contrary," as in the passage of Hayton: "*Habaga Kaan*... ne vult devenir crestien si comme avoit esté son père Halcon, *ains* fu ydolastres" (p. 188). *Orendroit*, we might also point out, is not, as our editor expounds, "maintenant, à présent," but *thenceforward*, i. e., "dorénavant."

We cannot waste more space on this gentleman. Indeed, the specimens alleged might seem to indicate the book to be a dull joke, and needed only a passing notice of the fact. But we find prefixed a long list of works of the same author, embracing 'L'Archipel Indien, Origines, Langues, Littératures, Religions, Morale, Droit Public et Privé des Populations,' 'Bidasari, Poème Malais,' 'Des Nibelungen,' 'Grammaire comparée des Langues de la France,' 'Sagas du Nord' (these three distinguished by the "Mention Honorable de l'Académie des Inscriptions"), and nearly a dozen more on varied subjects, all of which demand learning, judgment, and critical sense. We know nothing of these works, but our readers are in a position to judge what likelihood there is of their exhibiting the qualities we have named.

NOVELS OF THE WEEK.

The Tame Turk. By Olive Harper. (Tinsley Brothers.)

Crying for Vengeance. By E. C. Clayton. 3 vols. (Same publishers.)

THE Count d'Auteuil, after losing all his toes in the service of the first Napoleon, won the affections of the Sultan's sister, and, changing his religion, married her, and was blessed with two sons. The younger of these, Olmas-sai by name, is the Tame Turk. He was a charming child, and, thanks to his fondness for practical jokes and his precocious manliness, partially supplanted Madame d'Auteuil in the affections of her husband, and consequently incurred her jealousy. After the death of his father, her unkind treatment caused him to run away. He went to school at Naupli, and was afterwards a tutor at Athens, where he joined in a little revolution against Otho, the Bavarian King of Greece, and was taken prisoner. "The Inquisition," says the authoress, who seems to have a violent antipathy to Bavarians, "did not exist solely in Spain, but in Bavaria also, and the Bavarians still delight in torture." The prison in which Olmas-sai was put, with some fellow amateur revolutionists, "had a remorseless ceiling of stone," and "one of the eight confined in that place died from the effects of the sight of that ceiling—died asphyxiated." Olmas-sai managed to escape from prison and return home to Constantinople, where, "as Turkish women faint on the least occasion," Madame d'Auteuil on seeing him "fell, as dead, on the divan"; either because Olmas-sai looked like his father, or because she did not like to think herself so old.

"Olmas-sai was at this time between seventeen and eighteen, and every one of his movements was characterized by an undulating softness, and yet showed force of character and will, while strength of the body were (*sic*) none the less apparent. The colour of his eyes varied from black to yellow-brown, and the pupil enlarged or contracted with every emotion."

During his absence in Greece his mother had spent his inheritance; and to get rid of him, she sends him to study at Paris. On his way he was wrecked, and saved a little child, whom he adopted by the name of Hélène. Leaving her in a convent at Marseilles he proceeded to Paris, where he fell in with some very feeble imitations of Murger's students—Pierre, "a quiet, sterling man," and Jacques, a wild young gentleman, who enlightened him on the use and nature of pawnbrokers, emphasizing his words by the truly Parisian exclamation, "Mon (sic) parole d'honneur"! At the end of the first volume Olmas-sai takes service in the Turkish army, and we narrowly escape a history of the Crimean war. "However," says the author, "in a book like this, there is not space for a detailed account of all that took place in the eventful invasion of the Crimea."

Among several adventures in the style of Charles Lever, Olmas-sai assisted a friend in an elopement. The friend, with praiseworthy precaution, sent him up to the young lady's room first, when he was seized by her brothers and confined in a cellar. He escaped by a window, and after a terrific encounter with a dog, far eclipsing in horror the famous man and dog fight of the *Daily Telegraph*, put on his gloves and went to pay a visit. Recalled to Marseilles by an attempt to carry off Hélène, he found in the would-be child-stealer, a certain Isabel, a young married lady who had fallen in love with him at Malta. On his going to see her at her hotel she implored his forgiveness, and kissed him "till he was quite bewildered." From Marseilles he returned with Hélène to Paris, "where he was more than ever gratified at the admiration she excited in the select circle in which they moved," Pierre having made her an offer, and being accepted. Olmas-sai met at Vienna, in the house of King Otho's sister, an American authoress, called Eleanor—apparently without a surname. The sister in question, as we are informed later on, was "a divorced woman, her husband having cast her off. Then she seemed to let loose, and there has never since been any obstacle to the indulgence of her lascivious nature." At her house then did Olmas-sai meet the lady who was to make him happy for life. "She was young, not over thirty," and when he first saw her she "was talking in a clear sweet voice, that changed from a light cheerful tone to an earnest speech, again to change to a minor key as pathetic as a baby's plaint." This lady used "no cosmetic whatever," was "perhaps a little full about the bust and shoulders," with a mouth "rather larger than strict beauty required." Her head was well set upon "a strong rather large neck, that denoted immense physical strength." Olmas-sai made her an offer and was accepted, thereby creating much jealousy in the bosom of the late King of Greece's sister, who abused Eleanor, and tried to dissuade her lover from the match.

"Olmas-sai started to go, but she gave a wild cry and fell on the floor in violent hysterics. She caught the table-cover and brought it to the ground with all its dishes, and she tore her hair and kicked, and alternately screamed and laughed. Olmas-sai had never seen a person in hysterics before, and he was frightened. 'Caress her a little. Poor creature! her affections are too strong for her,' said the maid."

The rest of the book consists chiefly of the love-making of Eleanor and Olmas-sai. They kept up a correspondence when they were separated, Eleanor "never putting in her letters a single passage that could not be shown to the stiffest of Mrs. Grundys." Her letters, we are told, gave Olmas-sai great pleasure; but the reader will probably prefer her conversation, which is highly original. On one occasion she gave a brief account of her earlier life.—

"At fifteen," she said, "I was married to a man just twice my age. He was English, and, although he had the manners of a gentleman, was brutal in the extreme. He also drank to excess, and before I was married a week he beat me. I had never been too well appreciated, and I accepted this abuse as children do. Well, that kept up for thirteen years. I had three children living and one dead, and I lived for them; my children adored me. I lived very retired, and passed my time in reading. I was proud, and none knew of the continual abuse heaped upon me by my husband. At last his infamous conduct with my servant was the last feather, and I took my three little ones and went to my father, who had never known of my troubles."

Eleanor, somewhat disturbed on hearing that the sister of King Otho was coming to Constantinople to prevent her marriage with Olmas-sai, asked advice of Mrs. H—, "a woman of intellectual mind," who liked to have the reputation of gathering about her "those saddest-fated of all moths, literary people." Mrs. H— advised her to marry at once, whereon "Eleanor threw her arms round Mrs. H—'s neck, and, laying her head on the substantial bust, cried silent tears of happiness."

Just before their marriage, in the course of an interesting discussion on love and jealousy with her future husband, Eleanor says:—

"One time I had a canary that I loved well; I taught him to eat from my mouth, to perch upon my hair and hands, and he never would go to any one but me. One day a girl I knew came to see me, and my bird left me and went direct to her. I called and he would not come, and after a while she gave him to me; and I just took him in my hand—so—and crushed the life out of him." "Eleanor, *ma petite tigresse*, I love you for that," replies the Tame Turk."

Before they can be married, Olmas-sai has to change his religion, which, profiting by his father's example, he does. The pair are then united, and settle in Constantinople, but being subsequently charged with conspiracy against the Sultan, they leave Turkey, and, after visiting Pierre and Hélène at Avignon, "set their faces westward to the land of gold—the land of promise—the land of freedom—and their future home."

"Crying for Vengeance" is as sensational as its title; but, in spite of plenty of action and a well-ordered plot, the story is merely repulsive, and conveys no jot of instruction to make up for its unpleasantness. The career of a vulgar swindler, who is unredeemed from his baseness by any spark of natural affection, or even hardihood in crime, who begins the chapter of his villainy by persuading a lad who has an affection for him to commit felony, and ends with cheating at cards for his living, is unworthy the pains expended on it, and certainly is not worth reading; and none of the virtuous people is sufficiently interesting to overcome this cardinal defect. The major who dies in Africa is a fine fellow enough, and Lucille deserves a better fate.

BOOKS FOR CHILDREN.

Sylvia's New Home. By Mrs. J. F. B. Firth. (Griffith & Farran.)

Household Tales and Fairy Stories. A Collection of the most Popular Favourites. 380 Illustrations. (Routledge & Sons.)

Rose in Bloom: a Sequel to 'Eight Cousins.' By Louisa M. Alcott. (Sampson Low & Co.)

The Lucky-Bag: Stories for the Young. By Richard Rowe. (Edinburgh, Nimmo.)

Scamp and I: a Story of City By-ways. By L. T. Meade. (Shaw.)

The Little King. By S. Blandy. Translated from the French by Mary de Hauteville. Illustrations by Emile Bayard. (Sampson Low & Co.)

The Scholar's Handbook of Household Management and Cookery. By W. B. Tegetmeier. (Macmillan & Co.)

Uncle John's First Shipwreck; or, the Loss of the Brig Nellie. By Charles Bruce. (Edinburgh, Nimmo.)

The Ladies' Treasury for 1876. A Household Magazine. Edited by Mrs. Warren. Illustrated. (Bewrose & Son.)

Joanna's Inheritance. By Emma Marshall. (Seeley, Jackson & Halliday.)

The Barton Experiment. By the Author of 'Helen's Babies.' (Sampson Low & Co.)

'SYLVIA'S NEW HOME' only pretends to be "a story for the young." As such it appears to be satisfactory. Sylvia's troubles all come when she is a very little child, and everything brightens as she grows older. That is a view of life which will commend itself to most children. Simple goodness is made to conquer every kind of badness. Under its influence a mean bad boy becomes a frank and honest youth, and a hard wicked old man is reformed in a day. That, too, will go to the hearts of well-minded children. Mrs. Firth has not aimed at pushing any lesson into too much prominence. Her book is designed to teach by inducement rather than dogmatically, or even by straightforward persuasion. A story particularly fit for children who are to be "treated with kindness," it is yet sufficiently full of incident to be interesting to less tractable natures. It is, in fact, a children's novel, ending, as all novels must, with some hints about love and marriage, but avoiding any danger of putting silly notions into the heads of young readers. Mrs. Firth writes pleasantly enough, and gives her conversations with vivacity. She has one odd expression which, though not absolutely indefensible, is still hardly correct. The young will find it hard to parse such a sentence as "Not so thought the poor, ill-clad, ill-fed, and with no roaring fires to warm themselves by." That use of "and" is certainly a vulgarism.

'Household Tales and Fairy Stories' is a treasury in which we find many old friends, most of them in their authentic shape, not moralized to suit the superior judgment of those who provide nursery lore for the present generation—a proceeding against which we protest as strongly as a lover of old wood carvings would resent any attempt to reduce their rude quaintness to the rules of a drawing-book. There are also many of more modern date. All are illustrated in an agreeable and spirited manner. The picture of the lovely princess in the 'White Cat,' when she has been restored to her original shape, is charmingly piquant, and there is a pretty kittenish touch of resemblance which is fascinating. The costumes of the princesses are all superb, and will, we fear, create a wild desire in youthful bosoms to wear something like them.

We are much obliged to Miss Alcott for telling us more about the little rose to whom she introduced us last year, along with the seven strong youths, her cousins. We are glad to find that Rose has grown into a charming young woman, who does credit to her Uncle Alec's bringing up. The young men are also well touched in, and though Miss Alcott strenuously denies intending any "moral," this story can hardly fail to teach girls the right use of the immense influence placed

in their hands as women. Miss Alcott is wholesome and pleasant in her teachings. English readers must, however, bear in mind that manners and customs in America are not always those of England, and must be judged with a difference. There is, in all respects, *more room* in America than there is with us.

'The Lucky-Bag' is a collection of stories of Australian life, and others with their scene in England. 'The Lonely Lighthouse' is a touching and interesting little tale, and 'The Iguana's Eyes,' an Australian story of a child's ride with her father through the bush, is poetical with child's fears and childlike faith.

If the story of a London cellar child and a London street cur had been written without the disfigurement of being spelled and printed exactly as the lowest class of London life are supposed to pronounce their words, there would have been no drawback to the interest and pathos of Mr. Meade's book. Little Flo, with her industry and skill in "translating" old boots and shoes, her motherly instincts and efforts to keep her young brother Dick, the crossing-sweeper, honest, because mother had made them promise to be so when she died; the good-natured, agreeable, clever, young thief Jenks, the tempter and beguiler of poor Dick; and, above all, the dear dog Scamp, with his knowing ways and soft brown eyes, are all as true to life and as touchingly set forth as any heart could desire, beguiling the reader into smiles and tears, and into sympathy with them all. The story is really good, but the blemish of having to read it with the words all spelled to imitate the mispronunciation, which would not so much offend the ear, is a great drawback in a book for little boys and girls, who would perversely leave out their *h's* or put them in the wrong place, and otherwise follow the phraseology of Flo and her friends, without the excuse of the story. It is a piece of realism which is out of keeping with the design of the book. A slight specimen would have been enough, and the story itself is so well told that we are sorry this small mistake should be so annoying.

The scene of 'The Little King' is laid in Russia, and is a picture of Russian domestic life under certain circumstances. The Little King is a spoiled child, and the interest lies in the progress of his education from a young tyrant into a reasonable being. It is told in a pleasant, lively manner, extremely well translated, and the illustrations have a spirit and a finish which make the book fitted for the drawing-room rather than the rough usage of a nursery library.

'The Scholar's Handbook' was written at the request of the School Board for London, and it is admirably adapted to the use for which it is designed, viz., to give instructions in the first principles of household management and cookery. The information is fundamental, and cultivates the intelligence of the learner.

Stories of shipwrecks are generally intensely fascinating, and possess an interest that harrows up the sympathies of the reader, who yet cannot pause or turn away from the narrative. 'Uncle John's First Shipwreck' is as good and thoroughly true looking a story as any we ever read. It is relieved by touches of gentleness and hope, and the terrible privations and sufferings never reach a too tragical depth of horror. Even the death of "little Florrie" is touched with a gentle and loving hand, and all the rest are saved at last. We only hope that "Uncle John," if he was ever wrecked again, was able to escape himself, and to help the others as he did in the wreck of the *Brig Nellie*.

'The Ladies' Treasury' is a treasure store of all the ways in which young ladies can gather up the lore and mysteries of the art of adorning themselves,—with the work of their own fingers, and their own ingenuity; also, there are designs for needlework; also, there are receipts for delicate and dainty cookery, such as no young lady need despise. The hints and directions on household management and household difficulties are fairly good, but they are few in

comparison with the tales and novels and novelettes with which this treasury most abounds. The prints of fashions are very numerous, and to our eyes very ugly, but, doubtless those who wear them could look well and be charming in anything.

Joanna Coningham is a young heiress and a lonely sensitive child, brought up by her grandmother, who is "strictly just," but not in the least tender. When she is sixteen she is removed to the house of her guardian, which is full of boys and girls of the type Miss Yonge has made familiar to us. By degrees she becomes a beautiful and accomplished young woman, and marries appropriately in the end. The book is quite readable and well written, and may be safely given to young people as a gift-book. It is not a very exciting story, but it has an equable and quiet interest, and presents no salient points, either for praise or blame.

'The Barton Experiment' is a jovial piece of temperance literature. The story is American, and the phraseology is, most of it, written in the queer American vernacular—a branch of the English spoken language peculiar to itself. The effect of it is vivid and forcible, though it is not exactly the classical diction which would have found favour with Addison or Pope. 'The Barton Experiment' is an account of a year's experience of the efforts of the good people of Barton to give effect to all the promises made, in the enthusiasm of the moment, at a grand temperance meeting.

OUR LIBRARY TABLE.

THE collection of *Jeu d'Esprit* written and spoken by French and English Wits and Humourists, edited by Mr. Henry S. Leigh, and published by Messrs. Chatto & Windus, includes the best of our older jokes, with many by men whose witticisms have not previously been collected. A few, indeed, are by living writers. There is less than the usual amount of padding, and the book is indeed agreeable reading. A few alterations and omissions are rendered necessary by modern squeamishness. Mr. Leigh has, however, used his pruning knife gently, and has treated his predecessors with some reverence. Those who know Byron's lines to Mr. Hodgson from on board the Lisbon packet, will be amused by the slight alteration that renders presentable that spirited but slightly indecorous poem.

WE have received a specimen sheet of an English-Arabic lexicon by Dr. Percy Badger, whose name is well known in connexion with the Seyyid of Zanzibar's recent visit to this country. Lane's 'Arabic and English Lexicon' will, when finished, supply all the wants of the student of the classical language; but for those who wish to use Arabic as a modern spoken language there has been hitherto absolutely no vocabulary of English-Arabic of any practical value, while Continental languages are not much better off. Dr. Badger's lexicon, as far as we can judge from the specimen before us, is well worthy of his profound scholarship, and will be welcomed by all whom business or pleasure calls to the East. The lexicon is not merely a bare series of Arabic equivalents for English words, but contains under each word all the idiomatic sentences into which it enters, with an equally idiomatic rendering of the same in Arabic. The Arabic verbs are also given, with the vowels of the aorists and other typical forms, so that the work will form a complete repository of the colloquial and literary Arabic. Dr. Badger's lexicon is, next to Lane's, the most important contribution to Oriental literature which has been published in Europe.

FROM M. René Fourret, who was a member of the International Jury at the great Philadelphia Exhibition, we have received a *Rapport sur l'Imprimerie et la Librairie*, giving an account of printing and publishing as carried on in different countries and illustrated by the specimens in the Exhibition. Great Britain, it seems, does not shine in this section of the Exhibition, our principal publishing houses having refrained from sending

specimens. Messrs. Cassell, Petter & Galpin, however, sent their works; as did also Messrs. Bradbury & Agnew, the Sunday School Union, the proprietors of the *Illustrated London News* and the *Graphic*, Messrs. Augener & Co. and Marcus Ward & Co. Of Canadian printing there are various specimens, among which the writer especially commends the great 'Atlas of Canada,' published by Messrs. Walker & Miles, of Toronto. Of printing in the United States, the writer speaks well upon the whole. There were eighty-four exhibitors. Germany and Austria likewise distinguished themselves by their exhibits; but the most complete collection was that sent by Holland, to which as many as 126 publishers contributed. There was a catalogue printed of these Dutch publications, of which M. Fourret speaks with approval; and he commends highly the examples of etching and chromo-lithography shown in the illustrated works; also an edition of the works of Vondel, whom he calls the Dutch Shakespeare, in twelve octavo volumes, illustrated with engravings. Belgium, it seems, did not send much. The other countries that contributed to this section of the Exhibition were France (of course), Switzerland, Italy, Sweden and Norway, Russia, Brazil, and the Argentine Republic. France, however, of all these countries, distinguished itself the most, owing to the exertions of the "Cercle de la Librairie" to make the contributions worthy of the country it represents, as it had previously done in the Exhibition at Vienna.

Songs of Many Seasons, by Jemmett Browne, Illustrated (Simpkin & Co.), is a volume of romantic and sentimental poems, some of which are rather pretty, notwithstanding the frequent occurrence of jingling rhymes, and echoes all too common of the inferior mood of Mrs. Browning in her earlier verses. The illustrations, which are by Messrs. Du Maurier, W. Crane, C. W. Morgan, and others, are by no means brilliant.

THE second half of Tischendorf's *Novum Testamentum Græce, editio minor*, has just been issued by Hinrichs, of Leipzig, containing Acts xxvi. 20 to Apocalypse. The most important readings of the larger eighth are given at the bottom of the pages. This cheap and handy edition of the Greek text may be confidently recommended to students and the clergy. The type is distinct and clear. The Prolegomena, by Dr. C. René Gregory, are promised for next December.

MR. SAMUEL PALMER has sent us the first part of an *Index* to the weekly issue of the *Times*. It is uniform in size with the paper, and seems to be carefully compiled.

MESSRS. SMITH, ELDER & Co. send us very convenient and well printed editions of Mr. Hardy's two excellent novels, *Far from the Madding Crowd* and *The Hand of Ethelberta*; and also a handy reprint of the amusing *Chronicles of Dustypore*.

M. ISIDORE LISEUX is the publisher, and often the translator into French, of a series of reprints of scarce and valuable books of the fifteenth, sixteenth, and seventeenth centuries. The size is uniform, a handy 16mo., printed on Holland paper, with so-called Elzevirian types, Italian for the Latin, Roman for the French, which is in some volumes on the right-hand side of the leaf, in others on the left-hand side. The selection of the books published is, perhaps, not all that could be desired; but the typographical execution is creditable, and the small volumes will not be neglected in a good Elzevirian library. We have first 'Julius, Dialogue entre Saint Pierre et le Pape Jules II. à la Porte du Paradis,' ascribed to Erasmus, Fausto Andrelini, and more commonly to Ulrich von Hutten, translated into French, with the Latin text opposite, by Edmond Thion—it is a sign of somewhat doubtful taste that such a book, evidently the work of a reformer, should have been dedicated by the translator to Pius the Ninth. Another is 'Le Passavant de Théodore de Pèze,' with 'La Complainte de Messire Pierre Lizet sur le Trespas de son feu Nez,' 'La Conférence entre Luther et

Diable au Sujet de la Messe, avec les Remarques et Annotations des Abbés de Cordemoy et Lenglet-Dufresnoy, with a frontispiece, is translated by M. Liseux. 'La Foire de Francfort, par Henri Estienne,' also translated by M. Liseux from the original edition of 1574, is interesting to lovers of books as the work of the gifted French Printer, author of the 'Thesaurus Lingue Græcæ,' and who was sentenced to be burnt in effigy for his celebrated 'Préparation à l'Apologie pour Hérodote,' a violent satire against the monks. 'Les Bains de Bade au XV^e Siècle, par Pogge, Florentin,' translated by Antony Méray, is a curious letter on the manners of the good people of Baden in Argovia, 460 years ago. 'De la Démonialité et des Animaux Incubés et Succubes, par le Rev. P. Sinistrari,' is translated by M. Liseux from a MS. of the seventeenth century, said to have been discovered in London in 1872. This book, which has run two editions in a few months, shows that the French translation wants sometimes to be replaced by the Latin, "qui dans les mots brave l'honnêteté." The more recent publications are 'Socrate et l'Amour Grec, Dissertation de J. M. Gessner,' translated by Alcide Bonneau; and 'Arminius, Dialogue, par Ulrich de Hutten,' translated by Edmond Thion.

We have on our table *Thoughts on Logic* (Trübner).—*History of Europe*, by Sutherland Menzies (Collins).—*History of the Dunmow Flitch of Bacon*, by W. Andrews (Tegg).—*South by East, Notes of Travel in Southern Europe*, by G. F. Rodwell (Marcus Ward & Co.).—*Correspondence Relative to the Budgets of Various Countries*, edited by J. W. Probyn (Cassell).—*Eleven Land-Grants of the Chalukyas of Anhilvād*, by G. Bühler (Bombay Education Society's Press).—*Fatal Days*, by M. De la Franche-Comté (Mullan).—*What is Play?* by John Strachan, M.D. (Edinburgh, Douglas).—*Rothsay Royal Aquarium*, by E. E. Barker (Rothsay).—*The Pleasures of House-Building*, by J. F. Mackenzie (Routledge).—*Character Indicated by Handwriting*, by R. Baughan ('Bazaar' Office).—*The Prophet of Nineveh*, by J. T. Beer (Leeds, Beer).—*Beginnings of Church History*, Parts I. and II., by C. M. Yonge (Mozley & Smith).—*Reasons for Believing in Christianity*, by Rev. C. A. Row, M.A. (Church of England Sunday School Institute).—*Notes on the Church Catechism*, by Rev. J. Wilkins, B.A. (Relife Brothers).—*and Le Monde-Diable*, par Paul Agost (Bruxelles, Lebegue & Co.). Among New Editions we have *Philological French Primer*, by A. Cogery, B.A. (Relife Brothers).—*Animal Magnetism, or Mesmerism and its Phenomena*, by the late W. Gregory, M.D. (Harrison).—*The Care and Cure of the Insane*, 2 vols., by J. M. Granville, M.D. (Hardwicke & Bogue).—*British Manufacturing Industries, Paper, Printing, Bookbinding, Engraving, Photography, Toys*, edited by G. P. Bevan (Stanford).—*A Book about Roses*, by S. Reynolds Hole (Blackwood & Sons).—*Revelations of Ireland in the Past Generation*, by D. Owen-Madden (Dublin, Gill & Son).—*Puttupul's Protégé*, by H. G. Churchill (Chapman & Hall).—*Iseulte*, by Author of 'Véra' (Smith, Elder & Co.).—*"Peter" (a "Stone")*, by E. T. Caulfield (Hamilton, Adams & Co.).—*Is Ritualism Honest?* by W. H. Anderson, M.A. (Burns & Oates). Also the following Pamphlets: *The Gem Geography*, Part I., by J. A. Butterworth (Bemrose).—*Artistic Amusements (Bazaar Office)*.—*Bathing in London*, by H. Prestage (Roberts).—*Shall we Fight Russia*, by H. Sandwith (Cassell).—*The Life and Adventures at Sea of John Simpson*, by E. E. Foot (Civil Service Printing and Publishing Company).—*Artistic Flower Decorations*, by B. C. Seward (Bazaar Office).—*Hamand*, by E. S. Littleton (Allen).—*Vatican Influence*, by C. P. Stewart, M.A. (Staunton & Son).—*Travail sur l'Accentuation chez les Syriens Orientaux*, par M. l'Abbé Martin (Paris, Leroux).—*and Observations sur le Basque de Fent-arabie, d'Irum*, par Le Prince Louis-Lucien Bonaparte (Paris, Leroux).

THEOLOGICAL BOOKS.

Sketches of Jewish Social Life in the Days of Christ.
By Dr. Edersheim. (Religious Tract Society.)

THE object of this book is to introduce the reader into the land of Palestine at the time of our Lord and his apostles, that he may see the men and women of that period in their homes and families, learn their habits and manners, and follow them in their ordinary life. It is designed to illustrate the New Testament history, to show that Jesus was a man of his age, while He was far above it; that He mingled with its scenes, and reflected its ideas in part, though His mission was to reform and save. The work is a continuation of the author's 'The Temple, its Ministry and Services,' and relates to the same time, the atmosphere alone being different. The eighteen chapters into which it is divided occupy a wide range, presenting popular sketches of manners, customs, and practices by one who is well acquainted with the subject. The knowledge possessed by the author is full and accurate. He is conversant with Judaism, can read the Talmud, and gives many apposite quotations from it. The volume is most interesting and instructive. The learned author writes pleasantly and in a good spirit, judging Judaism and its traditions intelligently, alive to its merits, and not blind to its defects. His descriptions, though based on extensive reading and study, have a plain, homely, attractive character, which absorb the attention. The chapters relating to the Pharisees, Sadducees, and the Synagogue, appear to us the most valuable; though the rest are also good. The information conveyed in them will be found useful to many, not only to simple readers, but to the more erudite. The result of much thought is embodied. We do not suppose that the New Testament is largely illustrated or corroborated by many things here described. It is true that numerous passages of the Christian Scriptures are introduced; but without receiving light from what is narrated in connexion with them. Dr. Edersheim has been a little too sanguine in carrying out his scheme of illustrating the New Testament by manners and customs such as he depicts. Yet he is right in thinking that the writers of the New Testament speak in accord with the usages and atmosphere of their day. Their testimony is not that of falsifiers or forgers, but of credible witnesses. The following quotations will give an idea of the sketches composing the book:—

"But, indeed, it would have been difficult to say when the instruction of the Hebrew child really commenced. Looking back, a man must have felt that the teaching which he most—indeed, one might almost say, which he exclusively—valued had mingled with the first waking thoughts of his consciousness. Before the child could speak—before it could almost understand what was taught, in however elementary language—before it would even take in the domestic rites of the recurring weekly festival, or those of the annual feasts—it must have been attracted by the so-called 'Mesusah,' which was fastened at the door-post of every 'clean' apartment, and at the entrance of such houses as were inhabited by Jews exclusively. The 'Mesusah' was a kind of phylactery for the house, serving a purpose kindred to that of the phylactery for the person, both being derived from a misunderstanding and misapplication of the Divine direction (Deut. vi. 9; xi. 20), taking in the letter what was meant for the spirit. But while we gladly concede that the earlier Jewish practice was free from some of the present almost semi-heathenish customs, and further, that many houses in Palestine were without it, there can be little doubt that, even at the time of Christ, this 'Mesusah' would be found wherever a family was at all Pharisæically inclined. For, not to speak of what seems an allusion to it, so early as Isa. lvii. 8, we have the distinct testimony of Josephus (Ant. iv. 8, 13) and of the Mishnah to their use (Ber. iii. 3; Megill. i. 8; Moed. K. iii. 4; Men. iii. 7—in the last-mentioned place, even with superstitious additions). Supposing the 'Mesusah'

to have been somewhat as at present, it would have consisted of a small longitudinally-folded parchment square, on which, on twenty-two lines, these two passages were written: Deut. vi. 4-9, and xi. 13-21. Inclosed in a shining metal case, and affixed to the door-post, the child, when carried in arms, would naturally put out its hand to it; the more so, that it would see the father and all others, on going out or in, reverently touch the case, and afterwards kiss the finger, speaking at the same time a benediction. For, from early times, the presence of the 'Mesusah' was connected with the Divine protection, this verse being specially applied to it: 'The Lord shall preserve thy going out and thy coming in from this time forth and even for evermore' (Ps. cxxi. 8). Indeed, one of the most interesting ancient literary monuments in existence—'Mechilta,' a Jewish commentary on the book of Exodus, the substance of which is older than the Mishnah itself, dating from the beginning of the second century of our era, if not earlier—argues the efficacy of the 'Mesusah' from the fact that, since the destroying angel passed over the doors of Israel which bore the covenant-mark, a much higher value must attach to the 'Mesusah,' which embodied the name of the Lord no less than ten times, and was to be found in the dwellings of Israel day and night through all their generations. From this to the magical mysticism of the 'Kabbalah,' and even to such modern superstitions as that, if dust or dirt were kept within a cubit of the 'Mesusah,' no less a host than three hundred and sixty-five demons would come, there is a difference of degree rather than of kind."

The seventeenth chapter, on the worship of the Synagogue, begins thus:—

"One of the most difficult questions in Jewish history is that connected with the existence of a synagogue within the Temple. That such a 'synagogue' existed, and that its meeting-place was in 'the hall of hewn stones,' at the south-eastern angle of the court of the priests, cannot be called in question, in face of the clear testimony of contemporary witnesses. Considering that 'the hall of hewn stones' was also the meeting-place for the great Sanhedrim, and that not only legal decisions, but lectures and theological discussions formed part of their occupation, we might be tempted to conjecture that the term 'synagogue' had been employed in its wider sense, since such buildings were generally used throughout the country for this two-fold purpose as well as for worship. Of theological lectures and discussions in the Temple, we have an instance on the occasion when our Lord was found by His parents 'sitting in the midst of the doctors, both hearing them, and asking them questions' (Luke ii. 46). And it can scarcely be doubted that this also explains how the scribes and Pharisees could so frequently 'come upon Him,' while He taught in the Temple, with their difficult and entangling questions, up to that rejoinder about the nature of the Messiah, with which He finally silenced them: "If David then call Him Lord, how is He his Son?" (Matt. xxii. 45). But in reference to the so-called 'Temple-synagogue,' there is this difficulty, that certain prayers and rites seem to have been connected with it, which formed no part of the regular Temple services, and yet were somehow engrafted upon them. We can therefore only conclude that the growing change in the theological views of Israel, before and about the time of Christ, made the Temple services alone appear insufficient. The symbolical and typical elements which constituted the life and centre of Temple worship had lost their spiritual meaning and attraction to the majority of that generation, and their place was becoming occupied by so-called teaching and outward performances. Thus the worship of the letter took the place of that of the spirit, and Israel was preparing to reject Christ for Pharisaism. The synagogue was substituted for the Temple, and overshadowed it, even within its walls, by an incongruous mixture of man-devised worship with the God-ordained typical

rites of the sanctuary. Thus, so far from the 'Temple-synagogue' being the model for those throughout the country, as some writers maintain, it seems to us of later origin, and to have borrowed many rites from the country synagogues, in which the people had become accustomed to them."

Occasionally the descriptions are somewhat ideal, as this:—

"Among Israel woman was pure, the home happy, and the family hallowed by a religion which consisted not only in public services, but entered into daily life, and embraced in its observances every member of the household. It was so not only in New Testament times, but always in Israel."

The writer refers too often to his own books, and unnecessarily repeats the remark that he cannot fully discuss such and such a topic, or that it is referred to a larger work. These, however, are but slight things. We regret to observe that he speaks in one paragraph of certain critics as "opponents of the Bible" because they do not put the antiquity of the Pentateuch as high as he does. The remarks presented in pp. 203 and 204 are singularly weak. It is contended that the legislation of the Pentateuch affords evidence of its composition before the people were settled in Palestine; though evidences of a later date are more abundant and convincing. There are two Appendices, the first a translation of the Mishnic treatise, 'Massecheth Middoth'; the second extracts from the Babylonian Talmud, 'Massecheth Berachoth.' The latter are curious. The volume is excellent in execution and spirit. Few Christians are so familiar with the post-Biblical literature of the Jews as Dr. Edersheim; and few apply it so efficiently and modestly. We hope his work may meet with many readers. With due appreciation of its value, and with right perception of the Christian truths which cast it into the shade, he speaks out of the abundance of Rabbinical lore.

The Catholic Epistle of St. James. A Revised Text. With Translation, Introduction, and Notes Critical and Exegetical. By F. T. Bassett, M.A. (Bagsters.)

THERE is room for a good exposition of St. James's epistle in English. Further inquiry into its scope and meaning is unquestionably needed; for the treatment of it in such books as those of Alford and Wordsworth is eminently unsatisfactory. To supply the want, Mr. Bassett has appeared with a volume of considerable extent, in which all questions connected with the epistle are handled. Whether he has approached it with sufficient knowledge or ability, will appear from the remarks about to be made. The author presents a revised text and a new translation. The former seems unnecessary after the labours of Tischendorf. The latter is faithful and literal—awkwardly literal indeed, but showing a good acquaintance with New Testament Greek. Many of the renderings are happy. The Introduction discusses such questions as those of authorship, persons addressed, object, date of the epistle, its genuineness and canonicity, language and style. The critical ability shown here is inconsiderable. Contrary to the opinion of the best critics, the writer thinks that the elder James, son of Zebedee and brother of John, was the author, thus throwing the date before A.D. 44; that it was intended mainly for Jews, not for Jewish Christians; and that it is in poetry not prose. As far, however, as can now be ascertained, the epistle was composed by James the Bishop of Jerusalem, who was murdered, according to Josephus, A.D. 62. It was, therefore, subsequent to St. Paul's epistles having special reference to the doctrine of justification by faith; it was addressed to Jewish Christians, and exhibits a style and diction remarkably good, sometimes even poetical, though it is not a poem. Mr. Bassett shows considerable ingenuity in endeavouring to trace coincidences between expressions in the epistle and the history of Zebedee's son; between the teaching in it and St. John the Baptist's utterances, its similarity to the Sermon on the Mount, its warnings against failings like those in

John's character, and such like; but the ingenuity is directed to a wrong issue. Written by a leading Jewish Christian, the letter is naturally of an ethical nature, and insists on works more than faith. Misled, too, by Bishop Jebb, Mr. Bassett arranges the epistle in parallel lines like Hebrew poetry, translating those lines into English nearly in the order of the Greek words. A misinterpretation of chapter ii. 1, "the faith of our Lord Jesus Christ, the Shechinah," gives rise to an "excursus on the glory" at the end of the book. Here, however, the English translation is correct and Bengel wrong. The notes are copious. At v. 14, 15, there is an excellent exposition of the meaning; and the note upon i. 17, is fair and full. But the explanation of iii. 6, lacks precision and accuracy. In this last passage the version is faulty. It is as follows:—

And the tongue is a fire,
The world of iniquity the forest!
The tongue is constituted among our members,
The dealer of the whole body,
And inflamer of the orb of creation,
And inflamed by Gehenna.

The writer is unsuccessful in explaining and reconciling the doctrines of justification taught by St. James and St. Paul. Like many of his predecessors, he indulges in unnatural interpretation, bringing out of St. James what his words plainly contradict. He misapprehends the phrase "the end of the Lord" in v. 11, and "the truth" in v. 19. *The truth* here is not as he affirms, "the Lord Jesus Christ," but merely abstract truth. And his reasoning, in pages xii, xvi, &c., is singularly weak, indicating a simplicity of ignorance in critical questions which is somewhat remarkable. Because St. Peter wrote two epistles; because St. John wrote his gospel, three epistles, and the Apocalypse, therefore St. John's brother ought to have done something of the same sort. That the commentator undertook the exposition of the epistle with inadequate knowledge is obvious from the Introduction alone. It is not enough to have recourse to the Greek Testaments of Alford and Wordsworth, though they seem to supply the wants of many. It is even dangerous to rely upon their citation of the opinions entertained by foreign critics, as appears from this passage:—"Thus De Wette, Kern, and others, hand over the epistle to Jewish Christians and Gentile Christians, as though the twelve tribes were synonymous with the Catholic Church, or the phrase were a symbolical designation of Christendom. Neander, Alford, and others, to Jewish Christians, as though Christianity had already embraced the twelve tribes, and all Israel were converted! Huther, to the twelve tribes, interpreting the phrase to mean true Jews, those worthy of the name," &c. Thus are opinions incorrectly distributed among De Wette, Kern, and Huther. It is impossible to pronounce on the volume before us a favourable verdict. It may represent the average intelligence of the orthodox mind, but it is far behind the day, and presents opinions which criticism rejects without hesitation. It is not difficult to see that the writer of the epistle had read the writings of St. Paul; and that circumstance alone disposes of the authorship and date assigned by Mr. Bassett. As to the difficulty involved in the assumption of St. James's authorship—a difficulty arising from the good Greek style—Mr. Bassett evidently does not feel it, though it throws some uncertainty over the subject.

Grammar of the Biblical Chaldaic Language and the Talmudic Babli Idioms. By S. D. Luzzatto. Translated from the Italian, and largely Revised (Revised) by J. S. Goldammer, Rabbi in Cincinnati. (New York, Wiley & Sons.)

THERE are several Chaldee grammars, that of Winer being the best known and among the fullest if not the most excellent, especially in the English translation of it by Prof. Hackett. The present little book is intended to present, in a very brief compass, all that the student needs for a clear understanding of the Chaldee sections in the Bible. The Talmudical grammar is said to be the first attempt made to show the conformity of the

Semitic dialect in the Talmud to grammatical laws. Concise and clear, it will make the reading of the Talmud easier to all who wish to learn it. The name of the celebrated Paduan professor guarantees the worth of the book, to which the editor has added a Preface and Notes. His English is none of the best; but the service he has performed deserves the thanks of scholars who take an interest in Biblical studies. To all such we commend the book. It is an excellent compendium; the second part doubly valuable from its being a first attempt to construct a grammar for the anomalous dialect of the Babylonian Talmud.

LIST OF NEW BOOKS.

- Theology.*
Lake's (J. J.) Notes and Essays on the Christian Religion, 7/6
Montgomery's (Mrs. A.) The Eternal Years, 12mo. 3/6 cl.
Philosophy.
Thoughts on Logic, or the S. N. I. X. Propositional Theory, 2/6
Poetry and the Drama.
Bennoch's (F.) Poems, Lyrics, Songs, and Sonnets, 12mo. 7/6 cl.
Boudoir Shakespeare, Vol. 3, 12mo. 2/6 cl.
Nicholson's (E. B.) The Christ Child, and other Poems, 4/6 cl.
Poet's Magazine, Vol. 2, 8vo. 4/ cl.
Psalms and Hymns for Balliol College, 16mo. 2/6 roan.
Waterfield's (W.) Hymns for Holy Days and Seasons, 1/6 cl.
History.
O'Hanlon's (Rev. J.) Lives of the Irish Saints, Vol. 2, 22/6 cl.
Geography.
De Leon's (E.) The Khedive's Egypt, 8vo. 18/ cl.
Science.
Pennington's (R.) Notes on the Barrows and Bone Caves of Derbyshire, 8vo. 6/ cl.
General Literature.
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"JENNY GEDDES."

United Service Club, Edinburgh.

PERHAPS I may be allowed a small space in which to attempt the defence of a fellow-countrywoman's good name, which has been from time to time, very unfairly as I think, seriously called in question. Not very long ago, a correspondent of *Notes and Queries* revived the old story to which I allude by a question as to the truth of the assertion that Jenny Geddes, the heroine of the Scottish revolution of 1637, had, for sufficient reasons, sat as a culprit, in the church of St. Giles, on the stool which she, the following Sunday, hurled at the head of the Dean of Edinburgh on his attempting to read Laud's Service-Book. This ill-natured report, which I believe to be utterly unfounded, has been repeatedly mentioned. It is referred to by the late Charles Kirkpatrick Sharpe, the well-known antiquary, in a note to his edition of Kirkton's 'Secret and True History of the Church of Scotland,' where he speaks of the story of the stool being preserved in an old ballad called 'Put the Gown on the Bishop.' It is again noticed, if I remember rightly, in Maidment's 'Scottish Pasquils.' That it was the "stool of repentance" that was used as a missile on that memorable occasion seems most improbable, I think, for this reason—there is to be found in the Museum of the Society of Antiquaries, at Edinburgh, a specimen of this instrument of church discipline, from the church of the Old Greyfriars; it is a very substantial piece of furniture, exceedingly quaint in form, and could hardly have been used as a projectile. That in use at St. Giles's, the High church, was probably even a more imposing structure. Moreover, the very stool itself that was used by the old Scottish worthy, on the occasion in question, is also preserved in the Museum; and if we could only put faith in it, it would go far to settle the point as to there being only one stool in question, for it is a very small folding stool, with a cloth seat,—in fact, a "fauld stool," such as were commonly carried to church in those days, and not a *creepie*,

as we are led to believe by Prof. Masson's allusion, in his excellent 'Life of Drummond of Hawthornden,' to the arguments in "three-legged" form which were shortly to be brought to bear on David Lindsay, Bishop of Edinburgh.

The origin, however, of this most slanderous story, which I have endeavoured to trace, is, if I have been successful in my search, not a little curious.

Probably the best known of the retainers who accompanied King James the Sixth to England in 1603 was Archie Armstrong, the King's Fool. An excellent sketch of him is given in 'Court Fools,' by Dr. Doran, to whom is due the credit of having first printed a most characteristic letter of Archie's to the King, written throughout in the Duke of Buckingham's handwriting, and now in the British Museum. But Dr. Doran does not mention the curious beginning of the Fool's service with the King. It is given by the late Mr. Jamieson, of the Advocates' Library, in the preface to his very beautiful reprint of 'Archie Armstrong's Banquet of Jests,' now a very rare work, but which, between 1630 and 1660, passed through nine editions. In the reprint it is related that, when King James held his Court of Justice at Jedburgh, Archie, like many another Armstrong, was brought up charged with having, as a "reiver," stolen a sheep, and attempted, when hard pressed, to pass it off as a sleeping infant in the cradle! For this he was condemned to die, and only saved his neck from the noose by a clever supplication to the effect that he hoped he might be allowed to live only till he had read his Bible through. Nothing could have been imagined more likely to tickle the fancy of the King, who accordingly took him into his own service.

Being a thorough Scot, Archie naturally shared the dislike which the great majority of his fellow-countrymen felt for Archbishop Laud. Many of the jester's jokes at Canterbury's expense are recorded. He seems to have presumed a good deal on his popularity, and his rashness and impudence culminated at the time when the Court of Charles the First was in much anxiety regarding the result of the outbreak of feeling exhibited upon the reading of the new Liturgy. For Archie's insolence at this period, in uttering "certain scandalous words of a high nature," he was condemned, at the earnest and persevering request of the Archbishop, "to have his coat pulled over his head,"† and to be "exploded the Court."‡ The "words" which thus raised the Archbishop's vindictiveness seem to have been Archie's salutation to Laud on his way to the Council Chamber, after the receipt of the disquieting news from Scotland, namely, "Wha's the fule noo?" and the not very reverent remark that Jenny's stool was, for the Archbishop, "the stool of repentance." It is to this latter remark of the Fool's that I would ask attention. The joke, scurrilous though it was, was no doubt considered excellent at the time, and far too good not to be sent down to Scotland, where I am inclined to think, the point of it being ingeniously turned, it was, in certain quarters, applied in a different sense, manifestly to the grievous detriment of my heroine's good name. "How difficult it is to save the bark of reputation from the rocks of ignorance!" I trust, however, that I have, in this narrative, made out such a case as would gain for my client both verdict and solatium in the Court of Session.

"The Fool's revenge" may be merely mentioned here. When, not long after Archie's disgrace, the unhappy prelate was himself exploded his high office, the retired jester seized the opportunity to issue from his comfortable retreat at Arthuret, as a last stroke at a fallen enemy, a very dull tract, remarkable now only for its great rarity and the malignity of its title. It is called 'Archy's Dream, sometimes Iester to his Maestie, but Exiled the Court by Canterbury's Malice. With a Relation for whom an odde Chaire stood void in Hell.' It is reprinted by Mr. Jamieson from Mr. David Laing's copy,

and is evidently the production of Archie himself, which is more than can be said for the 'Banquet of Jests.'

Dr. Hill Barton, in the lengthy note which he bestows on the personal history of Jenny Geddes in his sixth volume, makes no mention of the scandal I have attempted to refute, probably considering such mention incompatible with the dignity of History; but, alas! he is only too successful in showing that it is, to say the least, doubtful if there were such a person as Jenny Geddes at the time in question; for her story is, for many, the one light point of a little-understood period in Scottish annals.

ALEX. FERGUSSON, Lieut.-Col.

FAUSTUS SOCINUS.

THE family of Sozzini, Latinized Socinus, to which belonged the founder of the Socinian sect, was of Siena, and, although not titled, was noble, and connected by intermarriages with the highest of the Siennese aristocracy. The Sozzini family became extinct in the early part of this century, the last member of it being a lady whose husband was a Marzocchi. The widow Marzocchi lived in the house of one Testa, whose family is now likewise extinct, and she gave all the possessions of the Sozzini family to a Cavalier Malavolti in return for a life annuity. On her death Malavolti became absolute possessor of Scopetto, with its park, forming the Sozzini villa outside the walls of Siena, and he also became owner of the Sozzini house within the walls, which stood in the Via Ricasoli, at the corner of Via di Follonica. That house adjoined the Malavolti residence, and both houses were incorporated into one, which forms the Malavolti palace of the present day.

The ancient parish church of SS. Peter and Paul in Banchi was transferred, in 1743, to the lay company called St. Giovannino, and the modern parish church, called St. Giovannino, stands at the bottom of the Via di Follonica, and adjoining the Malavolti palace. The present incumbent of the parish, the Rev. Alessandro Toti, D.D., is a lover of antiquities as well as a theologian, and has a small collection of manuscripts. Among these are some letters and papers relating to the Sozzini family, and a volume of poems or sonnets, composed by members of an ancient academy in Siena; perhaps the very academy founded by Fausto Sozzini, l'Accademia detta dei Sizienci. It had for emblem, or blazon, Mount Helicon, with the river Castalia on its side, and the motto, "Non diu sinit sitientes." The poetical talents of Fausto Sozzini appear to have been of a low order, to judge by the specimen of his verses preserved in Dr. Toti's collection.

These letters and papers escaped the notice of the deservedly celebrated Cesare Cantù, who visited Siena some years ago, examined the Sozzini letters preserved in the Public Library of Siena, and printed some of them in his 'History of the Italian Heretical Writers.' Cesare Cantù printed at the same time a genealogical account of the Sozzini family; but unfortunately in that account several grave errors are discernible. Two of the inedited Sozzini letters in the Biblioteca are from Fausto, and were written, in 1561, from Lyons, to Messer Belisario Bolgarini, on the occasion of his marriage with Aurelia Borghese, a cousin to Fausto. They are chiefly complimentary.

The following inedited letter from the Toti collection was written from Rome, in 1571, by Fausto to the celebrated writer, Scipione Bargagli:—

"Molto magnifico maggiore osservandissimo,—Credevo che la lettera del Messer Scipione la quale vi mandai in un mazzo di lettera ch'io indirizzava a mio zio, vi havra liberato da quel poco travaglio, nel quale eravate, et vi havra fatto certo che non accade ch'io faccia cosa alcuna di quello che mi scriveste ultimamente, et io bisognando ma prestissimo per fare, siccome farò sempre in tutto quello che risguardava il servizio et comodo vostro.

"La lega si farà se è vero quello che stamattina ha detto un Cardinale di molta autorità. Il papa [S. Pius V.] per quello che ho inteso a caso da

persona degna di fede, si senti alquanto indisposto ma di gratia non mi fate autore di questa cosa nuova, la quale insieme con quelle altre vi ho voluto scrivere come cose che pochi saranno costì alle quali sieno scritte. La morte del Castelvetro mi ha dato tanto dolore che non potrei mai dirvelo a pieno, et mi ha fatto fare un sonetto, il quale per essere indegno di pervenire alle vostre mani non credo di ardire di mandarvelo, ma se pure vel mando pigliatelo per segno dell' amorevolezza et della confidenza mia in voi et nel mostrate a persona. Adio.

"In Roma il dì 27 d' Aprile, 1571.

"Di V.S.

"Aff^{mo} Ser^{mo} FAUSTO SOZZINI.

"Di gratia. Scrivetemi se sono state fatte costì opposizioni ad un sonetto del Sig^{ro} Curtio Gonzaga, che comincia Poi che l' aquila e' l' gallo han fatti i figli, et quali et da chi. Il Desiro [perhaps the name of an Academician] se per avventura voi non sapeste nulla di questo fatto dovra potervene informare a pieno. Ne dubitate che avenga come dell' opposizione del Castelvetro al Caro [Anibale Caro], ne che quindi nasca scandalo alcuno."

The above letter is addressed "Al molto mag^{no} maggiore semp^{re} Oss^{mo} Messer Scipione Bargagli—A Siena."

The sonnet which Fausto Sozzini sent to Bargagli on this occasion is not now to be found. It could not possibly have been the effusion extant in Dr. Toti's papers, which was not certainly a funeral ode. However, as an example of the manners of the time, it may be well to give in *extenso* one of the very few poetical compositions of Fausto Sozzini known to be in existence. It is as follows:—

AD ANUM SUOS AMORES ODIOSU SERVANTEM.

Anus pessima corpore impusillo
Permagis vitis onusta mentem,
Mea partem anime, meos amores
Quae servas oculis domi protervis,
Unde effere pedem negas superbe
Ne tu adin lateri comes licere.
Sic te qui facere hac jubes volentem
Nunquam despicit putres mamillas
Nec fastidit osculum spurcia
Vitet sumere de tuis labellis.
Si quando veniam obvius tibi que
Delique misce, vide quod hoc ait,
Ad me Della ut audeat pudenter
Cauto respicere ac benigno oculo
Convia, obscuro, sive in reborum
Mavis aspice, nam neque illa sane
Humo tollere lumina auit unquam
Te vidente, neque id mihi esse gratum
Possit, sit licet ante perculum
Ithac quod facit severa et turbet.
Anus scelerata perditque consilii
Pudica que videri, et esse putida
Amas, et invidens meis amoribus
Nimis mihi molestia es, et nocens nimis
Placeo tibi, idque prodis improbitima
Et ore et omnibus tuis ineptis.
Quod ista te puella pulchra, amabilis,
Venusta, candida, innocens, pudens, proba
Veretur, atque nutu obediens tuo
Regi haud negat, velis modo illa, que addece
Putasque comparare nobilissimum
Tibi desic, quod oculat libidines
Femur licet sit aridum, et dolos malos
Quibus scelerare te videmus undique,
Severitate servans qua abuteris
Severe ut illa ne audeat quidem hincere,
Temens, misella, ne, volente, quo hac potes
Is, ut fidem calumnias habet libens
Replere contumellis domum, ac minis
Paret statim, sed audi anus venefica
Nisi institutum opus reliquias illico
Ubi hosce senseris meos lambicos,
Opera adhuc relexero ipse crimina
Tua, et nefanda metus, et insolentia
Jovisque sero punienda fulmine.

FAUSTI SOCINI.

W. M. BRADY.

COVERDALE'S BIBLE.

SOME time since we directed attention, though only in a brief and perfunctory manner, to the remarkable series of Bibles in all languages contained in the Caxton Exhibition, ranging from the first printed Bible, 1450-55, to the last printed, or 'Caxton Memorial Bible' of the 30th June, 1877, printed, sewn, pressed, gilt and bound in morocco—all within the space of twelve hours, as stated by Mr. Gladstone when he held it up before an astonished audience at the Caxton banquet.

It was at the suggestion of Mr. Henry Stevens that this was accomplished; and we have now to thank the same gentleman for his copious and interesting introduction to this section of the Caxton Exhibition (delayed hitherto, we are sorry

* Rushworth's 'Historical Collections.'

† Ibid.

‡ Osborne's 'Advice to his Son.'

to say, through the writer's illness), which will add considerably to the attractions of the revised catalogue.

Mr. Stevens has himself arranged and catalogued in chronological order the numerous Bibles and parts of Bibles here exhibited, being fully qualified for the task by the attention he has paid to the subject during more than a quarter of a century; and as the result of his labours he tells us that he has now at hand a printed list of some 30,000 Bibles, representing about 35,000 volumes, published between the invention of printing and the present time. He also tells us, what will astonish most readers, that between the discovery of printing in 1450 and the discovery of America in 1492, "the editions of the Bible alone and the parts thereof, in many languages and countries, will sum up not far less than one thousand, and the sum of these of the largest and costliest kind." We are inclined to think that there is exaggeration in this statement. Still, the activity of the early printers in Bible production was great, and it soon extended itself to translations in the vernacular languages of Europe. "Prior to the discovery of America," says Mr. Stevens, "no less than twelve grand patriarchal editions of the entire Bible, being of several different translations, appeared from time to time in the German language; to which add the two editions by the Otmars of Augsburg of 1507 and 1518, and we have the total number of no less than fourteen distinct large folio pre-Reformation or ante-Lutheran Bibles. No other language except the Latin can boast of anything like this number."

Of the Bible in Italian there were two translations printed at Venice in 1471, that of Malermi, by Vindelin de Spira, and the other by N. Jensen. The New Testament in French was printed at Lyons by Buyer in 1477, and in the same year the Old Testament in Dutch was printed at Delft by Jacob Jacobs zoen and Mauritius Yemants zoen. The Bible in Low German was printed by Quentel at Cologne in 1480; again at Lubeck in 1491; and again in 1494. Add to these that a complete translation of the Bible into Bohemian appeared at Prague in 1488.

No English Bible, however, nor any portion of it, was printed by Caxton or any of his immediate successors. There was Wycliffe's Bible certainly in existence when Caxton began to print, and he might have had the English of it modernized, and have printed the same at Westminster. But Wycliffe's was a proscribed translation, and Caxton appears to have been a devout Catholic, as well as a prudent man, not likely to give offence to the clergy. And the same appears to have been the case with the other early English printers. Indeed, no new translation was taken in hand before the New Testament of William Tyndale, and even that had to be produced on foreign soil, and the first edition of it was printed by Peter Schoeffer at Worms in 1526. Copies of this and subsequent editions were smuggled into England in large quantities, much to the annoyance of the ruling powers, civil as well as ecclesiastical. There was no complete English Bible, however, before that printed in 1535, usually called Coverdale's Bible.

There has been always a great controversy among bibliographers as to the place of imprint of this remarkable volume, of which no less than six copies have been lent to the Exhibition by as many different contributors, viz., Earl Spencer, the Earl of Leicester, Sion College, the British and Foreign Bible Society, W. Amburst Amburst, Esq., and the Rev. Dr. Gott. Of this edition of the Bible no absolutely perfect copy is known, that of the Earl of Leicester being the most complete, as having a genuine and perfect title-page, which no other copy has. So rare, indeed, is this title-page, that the late Mr. Lea Wilson offered as much as 100*l.* for a copy of it, but was not able to obtain one. With respect to the production of this work, Mr. Stevens, in his Introduction, places before us some new and singular information.

"As to Coverdale," he says, "and our first complete English Bible, finished the 4th of October,

1535, the most precious volume in the language, what do we know? Absolutely next to nothing. The volume itself tells us the day it was finished, but where it was printed, or by whom, or for whom, or under what circumstances, no historian or bibliographer has as yet given us any trustworthy information. No literary mystery for the past three centuries has elicited so much inquiry or so many investigators, especially of late and latest years; yet up to the opening day of this Caxton Celebration all is but mere conjecture. Some have assigned the production of the volume to Lubeck, others to Frankfort, still others to Zürich, Hamburg, Cologne, Worms, Strasburg, and even Marlboro', in the land of Hesse. While some say that it came from the press of Egenoloph, others detect in it the master hand of Froshover, and still others attribute it to Quentel or some one else, but all to no purpose. . . The woodcuts used in the Coverdale Bible have, indeed, been traced into the possession of James Nicolson, printer in St. Thomas's Hospital, Southwark, in 1535, but not a scrap of the type used in that first English Bible has ever yet, so far as we can learn, been seen or identified in any other book printed at home or abroad. We have ourselves, for more than a quarter of a century, spent much time in comparing translations, type, cuts, initial letters, and the general and particular style and make-up of various continental printers, mousing and groping among old books of all sorts, in search of traces of Coverdale in 1534 and 1535. . . But at last, when all our researches for new bibliographical fields to explore had been exhausted, and just as we were forced to the conclusion that no analytical exploration was ever likely to reward us, the long-kept secret dropped into our open mouth of its own mere motion and ripeness, as if it desired to be in time for the Caxton Celebration. We comprehended the whole story in a minute, and realized it instantly with a thrill of delight we can never attempt to describe, though it showed us how utterly vain and unprofitable all our researches and comparisons of type, cuts, paper, water-marks, inks, and other printers' *delecta* had been. The naked facts were before us in all their simplicity and truthfulness before we had time to understand how far away our historical and antiquarian investigations, primed by our so-called human reason, had drifted us."

With such enthusiasm does our bibliographer herald his valuable discovery!

The revelation made to us is, in brief, that a certain Jacob Van Meteren, a young man of distinguished attainments, a great linguist, a printer, and a Protestant, printed the Coverdale Bible at Antwerp in the year 1535; to which Mr. Stevens adds the expression of his own belief that Van Meteren was not only the printer, but was himself also the original translator of our first Bible "out of Douche and Latyn into Englishe."

We cannot at all lend ourselves to this latter conclusion, while we cordially accept the fact of Jacob Van Meteren having been the printer, and at Antwerp; and we congratulate Mr. Stevens and his readers upon the discovery.

This important piece of information has been derived by Mr. Stevens from a brief biographical notice of Emanuel Van Meteren, son of Jacob Van Meteren, the printer, appended to the 'History of Belgium,' written by the former originally in Latin, but of which a Flemish translation was published at the Hague in 1614, and one into French at the same place in 1618. The biographical notice of Emanuel Van Meteren, which appears in both these translations, was written by his friend the Rev. Symon Ruytink, "who was, we believe, for a time connected with the Dutch church of Austinfriars in London."

The passage in it which makes mention of Jacob Van Meteren, and his connexion with Coverdale, we give in the exact words of the French translation, with the context:—

"Emanuel de Meteren, qui a esté fort diligent à amasser & mettre par escrit les choses contenues en ce livre, nasquit à Anvers le 9 de Juillet 1535.

Son pere nommé Jacob de Meteren estoit natif de Breda & estoit fils de Cornelle de Meteren. Sa mere nommée Otilia Ortelis natif d'Ausbourg, Grand Pere du renommé Cosmographe Abraham Ortelius. Son Pere luy avoit faict apprendre en sa jeunesse l'art d'Imprimerie, & estoit doué de cognoissance de plusieurs langues & autres bones sciéces, tellement que dés lors il sceust si bien distinguer la lumiere des tenebres, qu'il employa sa peine, & montra son zèle en Anvers à la traduction de la Bible Angloise, & employa à cela un certain docte Escolier nommé Miles Conerdal (sic), ce qu'il fit à l'avancement du Royaume de Jesus Christ en Angleterre."

There is nothing in this that we can see to justify the conclusion that Jacob Van Meteren himself translated the Bible into English, and only employed Coverdale to correct it. Mr. Stevens, in summing up his case, writes as follows:—

"Coverdale's duties and responsibilities in revising and setting forth this special translation at Antwerp in 1534-35, at the cost and charges of Jacob Van Meteren, who was also, we believe, its original translator 'out of Douche and Latyn into Englishe,' were, we take it, precisely the same as when, in 1537-38, he revised and set forth the Great Bible in Paris at the cost and charges of Grafton and Whitchurch. In the latter case he was the nominee of Thomas Cromwell, and similarly, we suppose, when he was 'instantly required' at Antwerp, in 1534, he received his appointment through Cromwell, who, it is well known, since 1510 had been in close and confidential personal connexion with affairs of the English Company of Adventurers at Antwerp. From 1527 to 1539 we know that Coverdale was on the most friendly and cordial terms with Cromwell, yielding his mind, his services, and his judgment to that great statesman; so much so that in 1535 he was probably the only man who would have been allowed to put his name to a Dedication to the King, and Preface to the Reader of an English Bible. He was employed and required not only to revise and see the Bible through the press, but to father the translation."

To account for the total disappearance, so far as we are aware, of the types with which the Coverdale Bible was printed, Mr. Stevens puts forth a very plausible suggestion, that the whole of the edition was disposed of to James Nicolson of Southwark, in consequence of a statute that was to come into operation at the beginning of the year 1535, which obliged "foreigners to sell their editions entire to some London stationer in sheets, so that the binders might not suffer." Now Jacob Van Meteren was absent from Antwerp during some part of the year 1535, as Ruytink informs us, having gone into England "pour y faire ses affaires," possibly to dispose of his Bible, and he may have carried the wood-blocks and types with him. While the former came into the possession of Nicolson, the latter may have been lost. But Coverdale's Bible was finished on the 4th day of October, 1535, and the voyage of Van Meteren to England, as mentioned by Ruytink, must have taken place earlier than that, as it was prior to the birth of Emanuel, which took place on the 9th of July in that year. Ruytink, in fact, tells us that Emanuel was so christened in consequence of a vow made by the pious Otilia, when, during the absence of her husband, she being herself *enceinte* at the time, an irruption was made on the premises in search of heretical books. "The searchers, who were harsh and cruel, gave Madame Otilia great alarm. She prayed fervently to Almighty God that they might not find what they were in search of, and promised that if she and hers were protected, she would so mark this great providence of God by naming the child she was about to give birth to, if a son, as to commemorate the circumstances. Though the searchers frequently laid their hands on the very chest that contained the hidden books, they did not find them." On the 9th of July, 1535, a son was born to her; and, keeping her promise, she named him Emanuel—that is, God with us. This boy, twin brother of the Coverdale Bible, became a distin-

guished man, a scholar, and an historian. He died the 18th of April, 1612, in his seventy-seventh year. He never forgot the circumstances preceding his birth, and frequently wrote his name "Emanuel Quis contra nos?" If the types then were lost, it must have been during a subsequent voyage of Jacob Van Meteren to England.

All that is further known of Van Meteren and his wife is that "towards the end of the reign of Edward the Sixth, finding Antwerp unsafe for them, on account of their religion, they resolved to remove with all their effects and penates to London, and live under the young king, who had offered them an asylum. On their passage from Antwerp the ship that bore them was attacked by a French cruiser, burnt, and sunk; and so perished Jacob and Otilia Van Meteren. Though the sea holds their bones, their names are now given up to be recorded with honour in England this Caxton memorial year."

With this interesting account of Van Meteren and his connexion with the printing of the first English Bible Mr. Stevens concludes his Introduction to the 'History of Printing, illustrated by the Printed Bible, 1450-1877.'

After reading it, however, we have again referred to the Dedication to the King and Preface to the Reader, written by Coverdale himself, and prefixed to the 1535 Bible, in both of which he distinctly speaks of himself as the translator. Consequently we feel bound to protest against the transference of that honour to Van Meteren or any one else, unless we agree to convict such an illustrious man as Coverdale of deliberate falsehood.

Finally, with respect even to the printing, we would suggest that it still remains to be considered whether Van Meteren did the work himself, or was only responsible for the charges of it. After long experience in bibliography, we do not recollect the name of Van Meteren in connexion with the history of printing at Antwerp. It is true that there may have been good reasons for keeping it out of sight, especially in the printing of so-called heretical books, but if he was a recognized and established printer in that city such works would scarcely have been his only productions. All this requires further investigation—a task which there is no one so qualified to undertake as Mr. Stevens.

HEBREW INSCRIPTIONS.

32, Highbury Place, August 4, 1877.

I HAVE had the privilege of seeing some slight and rude inscriptions, which M. Ganneau sent over from Jerusalem some months ago to the Secretary of the Palestine Exploration Fund; and by the Secretary's permission I send you my account of them. They are only eight in number, and the longest has only twenty letters. They were, I understand, each copied from a small stone chest, holding the burnt ashes of a person deceased. They were found in a tomb near Jerusalem. They are obviously Hebrew. In every case the first few letters are more carefully formed than those which follow. The latter usually are very badly made. One I read as עֲצָמִי, possibly for עֲצָמִי, the bones of. The letters which follow I do not attempt to decipher. A second is of seven letters, all pretty clear, followed by some badly formed. Five of these letters are Hebrew; the other letter, which occurs twice in the word, I take for נ, by the help of my Sinaitic alphabet; and thus the whole word becomes נְלוֹסְעִנְוִס. This is known in Chaldee as נְלוֹסְקִמָּא, a chest, a word borrowed from the Greek γαστροκομιον. A third and a fourth inscription have a word of four letters, נְלוֹס. This is the passive participle of נָלַם, to roll together, and perhaps bears the same meaning as the noun נְלוֹם, an embryo. Whether it ever means the ashes of the dead I do not know. A fifth has the same four letters, נְלוֹם, followed by others, which may be the name of the deceased. The third and fourth, which have no name following this word, may have been made by the stonemason, and kept ready for sale, and then used without having the owner's name added. This we know was often

the case with Egyptian funeral inscriptions. A sixth and a seventh each begins with the letters נְלוֹם. Thus far I have taken only the letter נ from my Sinaitic alphabet; but in the eighth inscription, the most legible of all, I am wholly dependent on that alphabet. I read it as נְלוֹסְעִנְוִס. The נ may represent the word נְלוֹסְעִנְוִס, or נְלוֹם, of the other inscriptions; and the whole be the chest of Rehobiah, a name which we have in 1 Chron. xxiv. 21.

There is nothing in these inscriptions to help us to a date more exact than at some time after the entrance of Greek influences into Judea.

SAMUEL SHARPE.

Literary Gossip.

MR. JOHN CORDY JEAFFRESON is preparing for publication in October two volumes of letters, written in the years 1676 to 1686, by his ancestor, Christopher Jeaffreson, of Wingfield Manor, St. Kitt's, and Dullingham House, Cambridgeshire, the son of the Colonel John Jeaffreson who, in conjunction with Sir Thomas Warner and Master Ralph Merrifield, merchant of London, planted our first English colonies in the West Indies. The letters consist of two distinct sets—those written from St. Christopher's Island to London, when the letter-writer was residing on his West Indian property; and those written from London to the West Indies, when he was acting as commissioner in England for St. Kitt's, and as political agent at the courts of Charles the Second and James the Second, for Sir William Stapleton, Bart., captain-general of the Leeward Islands. Whilst the West Indian letters afford a view of English planters and colonization in the seventeenth century, the London letters are a continuous and vivid narrative of the social interests and political excitements of the English in town and country during four eventful and exciting years. The first two hundred pages of the first volume will be devoted to a personal and historical memoir from the editor's pen.

MR. BLACK'S next story will appear in *Good Words*, it is said. If report speaks truly, the novelist takes his readers back to the West Highlands, and pictures the old style of life there; then the scene shifts to London.

THE Royal Copyright Commission has adjourned for the holidays. According to present arrangements, it will meet in November to consider its Report.

In the article on 'The First Lord Abinger and the Bar,' in the current number of the *Quarterly*, it is stated to be remarkable that notwithstanding the valuable friendship of Lord Romilly for Mr. Scarlett, the latter "is not named in the 'Memoirs of Romilly' published by his sons." It is more remarkable that the writer of the article in question should have overlooked the fact that Sir James Scarlett, afterwards Lord Abinger, is more than once emphatically referred to in these memoirs. In the diary of Lord Romilly contained in that work, his lordship confesses that it was owing to some conversation with "my friend Scarlett" that he attempted one by one the repeal of the statutes which punished with death thefts unaccompanied by any act of violence, instead of merely raising the amount of the value of property, the stealing of which was to subject the offender to capital punishment. The suggestion of

Scarlett, his lordship says, was very agreeable to him, and he determined to begin with the most odious of these statutes, the act of Queen Elizabeth which makes it a capital offence to steal privately from the person of another ('Memoirs,' Vol. II. p. 84).

THE appointment of consular pupils for the East is a good step, but the original measure which created diplomatic pupils was better, because it gave us Lord Strangford and some good scholars. The pupils are to learn Turkish, Russian, and the Slav languages. It is not easy to see why Arabic is left out, since it is essential for Syria, Baghdad, Arabia, Egypt, Tunis, and Tripoli. Besides this, it is the key to the law, theological, and scientific terms in Turkish and Persian. It is right that Turkish should be put in the foreground, for it is also the court language in Persia, and is useful in Turkestan, the Caucasus and the Crimea, in Egypt and Barbary. It is absolutely necessary the study should be of a literary character, for the composition of state documents and letters is particularly cultivated. The study of Slav should be vernacular, and subordinate to the others. As a knowledge of French is a preliminary, vernacular Rouman should be encouraged. On the Indian plan, there should be prizes for the acquisition of additional languages, such as Kurd, Georgian, Armenian. To pass in Mussulman law in the Arabic texts should be indispensable for a dragoman of a consulate.

DR. ANDREAS is said to have completely cleared out a mound at Rishêr, near Bushire, full of bricks with cuneiform Elamite inscriptions.

M. DE SARZEC, French Consul at Bosrah, has been excavating at Tâloo, an hour's ride from the River Hai (Hye). He has discovered the ruins of an ancient Babylonian city, either Zergulla or one of the same group, and found several slabs and bronze figures.

THE Council of the University College, Bristol, have elected Mr. Alfred Marshall Principal of the College and Professor of Political Economy, the latter post being vacant by the retirement of Mr. P. Hallett. There were about forty candidates.

THE next Congress of the Bristol and Gloucestershire Archaeological Society will be held at Cirencester, under the presidency of Earl Bathurst, on August 28th, 29th, and 30th. It is intended to visit Calmsden Wayside Cross; Chedworth Church and Roman Villa; Stowell Church and Manor House; Fairford Church, with its figured windows; Amney Crucis; Quenington and Bibury. The local Secretary is Mr. Wilfred Cripps, Cirencester.

THE *Allgemeine Zeitung* announces the deaths of several German scholars, among them Dr. Bonnell, of Berlin, and Dr. Pütz, of Cologne, a well-known compiler of school-books.

THE *Referee*, a new journal to be devoted to Sport and the Drama, is announced to appear on Sunday, the 19th inst.

THE last act of M. Waddington, as Minister of Public Instruction in France, was the creation of a Professorship at the École des Hautes Études for Talmudical and Rabbinical Language and Literature. M. J. Derenbourg, member of the Institute, who is

appointed for this important post, will begin his lectures in November next. It is gratifying to find at Paris, Leipzig, Strasbourg, and Cambridge provision made for students who wish to study the progress of the post-biblical Hebrew, equally important for theology, exegesis, and philology. We hope that the Commission may soon provide a similar chair for the University of Oxford.

THE forthcoming first volume of the *Archivio della Società Romana di Storia Patria* will contain a paper, by Dr. Ignazio Guidi, on the description of Rome, by early Arabic geographers. Besides the extracts from Edrisi, which are given in French, according to Jaubert's translation, we find the passages concerning Rome of Yaqût's elaborated geographical dictionary in an Italian translation by Dr. Guidi. Those important extracts are elucidated by the author from passages of other Arabic and Western geographers as well as from passages of Latin and Greek historical writers. The Rabbinical traditions on the Holy City are also mentioned; thus we may call Dr. Guidi's essay an exhaustive one. The author comes to the conclusion that the Arabic writers were acquainted with Rome only from Syriac translations of Greek and Byzantine works, lost for ever or perhaps still existent in manuscripts.

A CORRESPONDENT writes:—

"Baron James de Rothschild, at Paris, whose edition of the 'Mystères de l'Ancien Testament' the *Athenæum* has already mentioned, possesses a most select library of French books and drawings of the seventeenth and eighteenth centuries. Let me mention thirteen editions of Rabelais, seventeen editions of Cl. Marot, almost all the editions of Montaigne, the eleven editions of La Bruyère, all the editions of Larochehoucauld, and almost all the editions of Molière and Corneille; the drawings of Moreau le jeune, made for Rousseau and Corneille, of Marillier for Lesage, of Boucher for Molière, and of Moreau for Voltaire. The rare edition of the 'Bible du Royaume', Paris, 1670. The collection of bindings is of the greatest variety. I have seen the 'Institutions d'un Prince Chrétien', Paris, 1567, with the coats of arms of Louis XIII. and of Anne d'Autriche; the 'Reflexions sur la Miséricorde de Dieu', Paris, 1712, with the coat of arms of Longpierre, and which belonged to Madame de la Vallière; with the coat of arms of the Duchess of Burgundy, grand-daughter of Louis XIV., and in morocco is the 'Introduction à la Vie dévote', St. Francois de Sales, 1666. Other bindings have the coat of arms of Madame de Blois, of Madame de Chamillard, wife of the minister of Louis XIV., of Madame de Maintenon, of Bossuet, with his autograph. We find also in this collection the 'Hors', printed by Geoffroi Tori (Paris, 1525), with the emblem of the holy Virgin on the binding, the device of Dolet, who was burnt at Lyons in the year 1546. The authenticity of it is attested by the town register; it was sold at the beginning of this century; the 'Hors', by Dolet and Vêrard, the 'Preces Christianæ', by Nic. Jarry (Paris, 1652), bound by Le Gascon. The copy of the 'Prières Saintes et Chrétiennes', by Monseigneur Gilbert, 1703, in the Baron's library, is said to be the copy which Louis XVI. had whilst in prison. Of classical works there are the first editions of Lucian, of Cornelius Nepos (1471), of Horace (on vellum, Milan?), of Pliny (1468), and Martial (on vellum), the edition of 1501 (Aldine), the most rare edition of Cebes' Tablet, printed about 1500 to 1517, at Rome, in the Greek Gymnasium founded by Leo X.; of old French, the first edition of the 'Roman de la Rose'; of Americana, the first edition of the 'Lettere di Amerigo Vespucci,' the second edition of the 'Mundus Novus,' the 'Paesi,' and the second edition of Waltz and

Müller's 'Cosmography.' Let me conclude with the first edition of 'Marco Polo' (1494), the book 'Ho Presto Joam das Indias,' 1540, signed Francisco Alvarez, and the 'Voyages Auantereux du Capitain San Alphonse Saintongeais,' Poitiers s. d. (1559)."

DR. W. CARPENTER has, we are glad to say, reprinted the admirable memoir of his sister which he contributed to the *Times*. He has restored some omitted passages, and added others relating to the first part of her life. The memoir will serve as an introduction to the little volume of "Voices" and "Pictures" which she had prepared for private circulation, and which will soon be ready. A fuller memoir is to be prepared by her nephew, the Rev. J. E. Carpenter, to whom she left her manuscripts.

WE regret to see announced the death of the well-known archaeologist the Rev. Charles Boutell. Mr. Boutell was educated at St. John's College, Cambridge, and took his B.A. degree in 1834. He was shortly afterwards incorporated at Trinity College, Oxford. He first made himself known as an antiquary by his works on brasses ('Monumental Brasses and Slabs,' 1847, and 'Monumental Brasses of England and Wales,' 1849). These were followed by his 'Manual of British Archaeology,' and his most successful book, 'Heraldry, Historical and Popular.' In 1867 he published a more popular treatise—'English Heraldry,' and in 1869, 'Arms and Armour.'

SCIENCE

Anthracen and its Derivatives. By G. Auerbach. Translated and Edited by W. Crookes, F.R.S. (Longmans & Co.)

THERE are few facts in the history of chemical philosophy which afford so strong a proof of how much depends on a sound theory as the synthesis of alizarin.

Anthracen, the starting-point of alizarin and its congeners, was discovered in 1832 by Dumas and Laurent. They obtained it from the high-boiling portion of coal-tar, and attributed to it the formula $C_{15}H_{10}$; later on, Laurent declared its composition to be $C_{14}H_{10}$. In 1857, Fritsche described a solid hydrocarbon, extracted from coal-tar, which had many properties in common with the anthracen of the above-named French chemists, but which he, nevertheless, considered to be an entirely different body. Some years afterwards Anderson investigated the solid constituents of tars boiling at high temperatures, and one of the many interesting bodies he had met with was Fritsche's hydrocarbon, to which he gave the designation of anthracen. In 1868, Graebe and Liebermann obtained Anderson's anthracen by the reduction of natural alizarin, and expressed the opinion that this body was formed of three benzol rings, in the same manner as naphtalin of two.

The oxidizing of anthracen by means of nitric acid led Laurent, and soon after Anderson, to a derivative, which the former called, in accordance with his own peculiar system of nomenclature, anthracenuse, whilst the latter named it oxanthracen. Both these investigators proved its composition to be $C_{14}H_8O_2$; and seeing that it bears the same relation to anthracen as quinone to its mother hydrocarbon, Graebe gave it the systematic name of

anthraquinone. And now the way to the synthesis of alizarin was clear enough. By acting with bromine on anthraquinone, Graebe and Liebermann obtained a substance which, on boiling with potash, yields the potassium salt of alizarin, and this latter, treated with a mineral acid, gave at last alizarin.

Quinone, the compound mentioned above, and which pointed out the true nature of Laurent's anthracenuse, was discovered in 1835 by Woskrensky: to trace its origin we have to go back as far as 1785, to the extraction of quinic acid from the cinchona bark by a German apothecary of the name of Hofmann. But here we must leave the subject. Enough has been said to show that, though the facts which led up to the artificial formation of alizarin were more or less known for some time past, the synthesis has yet only recently been accomplished, because it required the theory of Graebe and Liebermann regarding the constitution of anthraquinone to connect the large number of often diverging facts which had accumulated since the last century.

Auerbach's book gives this interesting history in a lucid manner. It treats also of the different alizarin derivatives, their preparation, and their properties. The appended list of the literary sources will be appreciated by the student of this branch of the benzol-compounds. The editor of the English edition deserves special credit for having, throughout the book, expressed the temperatures in Centigrade degrees, and set a good example by banishing the absurd Fahrenheit scale.

On the Science of Weighing and Measuring, and Standards of Measure and Weight. By H. W. Chisholm. Illustrated. (Macmillan & Co.)

THE Warden of the Standards has given a good account of the mode of reconstruction, under the superintendence of the Standards Commission, of the lost standards of weight and measure for the United Kingdom, and also of the establishment of the Metric System in France. The chapter on Weighing and Measuring Instruments and their respective use, is also very good, as far as it goes. It gives clear and intelligible accounts of different balances, of great precision, which are used by the Standards Department; and adds the formulae used for determining the limits of probable error. But it is rather a misnomer to call a book which contains no reference to the most important inventions and apparatus for determining measurements with minute exactitude (namely, those of Sir Joseph Whitworth), and which makes no reference to the Ordnance Survey of England, or the triangulation of India, a treatise on the science of weighing and measuring. As an illustration of the practice of a single department the book is sound and good. The fault we find with it is probably that of the publishers rather than of the author, viz., an extension of the title to cover more than the original nucleus of the book, involving perhaps some consequent additions to that part of the subject which was fully within the author's practical knowledge. Thus Mr. Chisholm has attempted the arduous task of definition of weight and measure, not with absolute success. He says, "the weight of a body is the measure of the force of gravitation

which the mass of our globe exercises upon the mass of all smaller bodies upon its surface." This is somewhat involved; and the statement that "the connexion here shown to exist between the definition of weight and the measurement of the dimensions of our globe leads naturally to the definition of measure," is rather reversing the ordinary mental process; as to which we no doubt have the actual history rudely sketched in 'Knickerbocker's History of New York'; where the hand of the Dutch purchaser of peltry was taken to weigh a pound, and his foot two pounds.

The Industrial Classes, and Industrial Statistics.
By G. Phillips Bevan, F.G.S. *Textiles and Clothing, Food, Sundry Industries.* With Maps (Stanford.)

MR. BEVAN fairly perplexes us, not only by the heaps of discordant figures which he piles up, but by his use of the English language. He tells us that he has thought that "a pendant might be added to the series of volumes which bear the title of the British Manufacturing Industries, dealing with that large section of our population employed in those manufactures," and that he has "endeavoured in these two volumes to discuss this branch of our manufacturing industries." We are left to guess which are the two volumes that are to form a pendant to a series, and whether it is the condition of the workman which is meant by "this branch of our manufacturing industries." Mr. Bevan continues, "I have freely borrowed, wherever any information was to be gained." The lenders have been principally the compilers of the census of 1871, and those of the factory returns of 1871 and 1874, to citations from which are added very frequent extracts from—not to say advertisements of—other volumes of this same small and hasty series of handbooks. The most striking feature of the present book is the great discrepancy which it reveals between the returns quoted, a discrepancy so great as to render the use made of the original authorities questionable, and the value of the abstracts more than doubtful. Thus "woollens and worsted," according to the census tables, employed, in 1871, 262,356 hands. "In addition," Mr. Bevan says, "to these formidable numbers, there are many others, classed in the same group, engaged in subsidiary employments, a list of which will be found at p. 2, and the total of all these amounted to 311,405." According to this statement, the number of persons engaged in "woollens and worsted" seems to amount to 553,761; such at least, is the meaning of the words, whatever may be that of the writer. But, according to the factory returns, the total number employed in the industries in question is 238,341. To explain such "apparent discrepancies," in a volume professing to tell us all about the workman, something more is required than the suggestion that there is "an immense amount of labour connected with the woollen trade which did not come under the Factory Returns." Again, the census returns for "fustian-cutting" give 7,372 hands; the factory returns, 5,129, being a discrepancy of 30 per cent. But the census returns for "bleaching, dyeing, and printing" amount to 52,265, and the factory returns for the same year to 66,637, a discrepancy of 26 per cent., which is not to be explained on the same principles as that suggested where the difference is the other way. Still more inexcusable is the account given of "railway servants." "This large body of men" is made to consist of 102,791 individuals. At the end of 1873, according to Lord Aberdeen's Return, presented to Parliament in the autumn of 1874, they amounted to 274,535. In Capt. Tyler's Report on railway accidents, dated in June, 1876 (which Mr. Bevan should have consulted before giving a list of accidents for only two months), they are estimated at 280,000. It would be hard to speak in terms too severe of slovenly work of this nature. Nor is it only in figures that the work fails to do jus-

tice to its subject. The great question of working-class federation is disposed of in five pages. The author speaks with satisfaction of the exertions of above 32,000 friendly societies, with 8,000,000 of persons insured in these voluntary relief funds; but he gives no hint as to the doubtful solvency of so many of these institutions. To produce a useful account of the condition of the working classes to be given in 250 small pages, requires a far different style of workmanship from that displayed in the present volume.

Practical Tunnelling. By Fred. W. Simms, C.E. Revised and Extended, with Additional Chapters illustrating the recent Practice of Tunnelling, as exemplified by the St. Gothard, Mont Cenis, and other Modern Works. By D. Kinneir Clark. (Crosby Lockwood & Co.)

THAT the sound and workmanlike monograph of Mr. Simms, on the construction of the tunnels on the South-Eastern Railway has reached a third edition, is some proof of its value. 'Practical Tunnelling,' however, in this edition, is made more worthy of the name by the addition of accurate and detailed information as to the two great Alpine tunnels; that of 7·60 miles in length completed under Mont Cenis, and that of 9·26 miles long, in progress under Mont St. Gothard. With reference to these noble works full statements are given of progress, of cost, and of the various difficulties encountered; as well as of the ingenious machinery by the aid of which the rate of progress was more than doubled, although the cost per yard was more than tripled, as compared with hand labour. The work is lucidly arranged and well printed. It is illustrated with twenty-one plates, which not only reproduce all Mr. Simms's drawings of the sections, shafts, timbering, centres, brickwork, and iron curbs of the Saltwood and Bletchingley Tunnels, but further illustrate the eleven additional chapters contributed by Mr. Clark; which give details of tunnel work in England, Wales, and Scotland, as well as in the Alps. There are also from fifty to sixty woodcuts. The book, as a whole, is one without which no Engineer's library is complete. What strikes us as the chief defect is the absence of any account of Mr. Barlow's cheap little tube under the Thames at Tower Hill; a work that was exceedingly instructive in many respects. Mr. Clark has given us a table of the comparative cost of tunnels, varying from 9l. per yard for the small gallery for the Glasgow waterworks, eight feet square, where it is pierced through clay slate, to the high cost of 1,137l. per yard for the 400 yards of the original Thames Tunnel. Among these works the Mont Cenis Tunnel is as yet the most costly, next to the great work of Brunel. It has cost 167l. 12s. per yard run. The St. Gothard is as yet only priced at 116l. 9s. per yard, but it is incomplete. Kilsby Tunnel, which, by running through a quicksand, went near to arrest the progress of the London and Birmingham Railway, cost 125l. per yard for its 2,398 yards run. Neither Mr. Simms nor Mr. Clark has approached the literary side of a question that is very full of interest even to the unscientific reader. The struggles of the engineer with hard work, with shifting sand, with fiercely issuing water, in utter subterranean darkness, appeal powerfully to the imagination. The courage, perseverance, and readiness required when weight comes on the timberings, when the frail oaken structure cracks and groans under the superincumbent mass of material, when clay excavations exhibit the movement known as "creep"; when choke damp makes the candles burn red and dim, or when a subterranean river of unknown volume begins to rush upon the miner, are of the highest order. The graphic view of the miner's work has yet to be given. The practical view is very ably and faithfully illustrated in 'Practical Tunnelling.'

Science Gossip.

MR. FRANCIS GALTON has consented to act, in the place of Sir Walter Elliot, as President of the Anthropological Department of the British Association at the Plymouth meeting.

DR. ALFRED CARPENTER, M.D., C.S.S. Camb., of Croydon, has a work on 'Preventive Medicine in Relation to Public Health' in the press. The volume will comprise a series of papers on sanitation, air, sewage, water, hints upon the management of sewage farms, &c. It will be published, in the course of the present month, by Messrs. Simpkin, Marshall & Co.

DR. GUTHRIE having published in a local newspaper some remarks on the College of Physical Science in Newcastle, in which he takes a despairing view of the present aspects of the College, the Council have become alarmed and appointed a Committee to devise improvements. Prof. A. S. Herschel has, in a letter published in the *Chemical News*, endeavoured to excuse some of the shortcomings. Good will therefore evidently result from the course which Prof. Guthrie has taken.

AFTER the unusual interval of nearly six months, the discovery of a new small planet is again announced. No. 173 was discovered on the 2nd inst., at Marseilles, and the discovery, like those of its two immediate predecessors, is due to M. Borely, who has not yet, however, we believe, given names to any of the three.

We understand that the "Mineral Statistics for 1876" are now in the hands of the printers, so that we may hope shortly to receive another of those lucid summaries of the annual progress of the mining industry of the United Kingdom which do so much credit to the unwearied industry of Mr. Robert Hunt.

MESSRS. BLACKIE & SON are preparing for publication a translation of Dr. Klunzinger's account of 'Upper Egypt: its People and its Products.' An introductory notice by Dr. Georg Schweinfurth is prefixed. Dr. Klunzinger left Europe in 1863 with the special object of making zoological investigations and collections on the Red Sea. From 1863 to 1869 and from 1872 to 1875 the writer lived at the little Upper Egyptian seaport of Koseir on the Red Sea, as sanitary or quarantine doctor, appointed by the Egyptian Government, but was also much occupied both on private and official business in the neighbouring portion of the Nile valley, corresponding to the ancient Thebaid, and the present *mudiriyyah* of Keneh. As an inhabitant for many years of a small town, as a doctor and Government official, and as a naturalist, he had opportunities for studying the language, and for becoming acquainted with the country and the people, while Europeans who dwell in the capital find it very difficult to pass beyond their own circles and enter those of the native inhabitants. Portions of the work were originally published in *Ausland*, Westermann's *Monatshfte*, and the *Zeitschrift für Erdkunde*, but these portions have been revised and greatly enlarged.

In the *Osservatore Romano*, Padre Secchi describes a shower of sand which fell at Rome on the 22nd of June. The cloud obscured the sun's rays. The phenomenon does not appear to be rare in Italy, and it is traceable to the rising into the air of the sand of the African deserts.

FINE ARTS

GOUPIL & CO.'S EXHIBITION OF HIGH-CLASS CONTINENTAL PICTURES, at their Fine-Art Galleries, 25, Bedford Street, Covent Garden.—OPEN DAILY from Ten to Six.

DORÉ'S GREAT WORKS, 'THE BRAZEN SERPENT,' 'CHRIST LEAVING THE PRETORIUM,' and 'CHRIST ENTERING JERUSALEM' (the latter just completed), each 33 by 21 feet, with 'Dream of Pilate's Wife,' 'Christian Martyrs,' 'Night of the Crucifixion,' 'House of Caiaphas,' &c., at the DORÉ GALLERY, 25, New Bond Street. Daily, Ten to Six.—1s.

The Aqueducts of Ancient Rome. By John Henry Parker, C.B. (Parker & Co.)

MR. PARKER deserves high credit for his enthusiastic worship of the antiquities of Rome. To them he has devoted his time, his money, his energy; and if such liberality could make a good book, his writings ought

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to be the last word on a subject, the literature of which numbers already thousands and thousands of volumes. A work published at the same time as the seventh volume of the 'Corpus Inscriptionum Latinarum,' Herr Jordan's 'Topographie der Stadt Rom,' and 'Forma, U.R.,' Herr Marquardt's 'Handbuch der Römischen Alterthümer,' and the 'Bullettino della Commissione Archeologica Municipale di Roma,' must be fit to bear such rivalry, or else somebody may repeat what Chateaubriand said about an artificial hillock made in a garden at Geneva, in sight of Mont Blanc itself,—"Il a des mauvais voisins!"

Mr. Parker deserves high credit for having examined with his own eyes the antiquities he describes; for not trusting to authorities, however great their fame, without himself practising a careful *autopsia*. But he seems to have gone too far. The feeling which predominates through his books is, that no one thus far has understood the archaeology (he means the topography) of Rome; that every single denomination is to be altered, the chronology of each building created, the determination of their use re-established. He is right in denying any one's infallibility; but he thinks too much of his own; so much so that he scarcely condescends to give references, as if he thought it undignified to borrow information from strangers. However, there is one exception to the rule, made in favour of that young Frontinus, whom he describes as born at Subiaco with the bump of aqueducts on his cranium (page vii), and whose information is largely quoted in the book.

Another defect of Mr. Parker's archaeology is the want of a scientific system, the want of clearness and regularity in arranging the very valuable information he has collected. He seems to have written each paragraph on a scrap of paper, and to have sent the collection to the printing-office, after having efficiently shaken the whole mass.

Let us turn to the Preface to the Aqueducts. According to ordinary rule, such a preface ought to have explained in a few words how the Romans helped themselves before the construction of the first aqueduct; how one "aqua" after the other was carried into town, by whom, at what date; how their course was altered or repaired at different periods; why, at what age, they ceased to flow; which were the hydraulic principles regulating the collection and distribution of the waters; how far use was made of syphons; why there were pits and *cippi* at each *jugum* of underground channels; what is the meaning of Latin technical words, such as *quinaria*, *lumina*, *castellum plumbeum*, &c.; how the body of the *curatores*, *comites aquarum* et *formarum*, with their staff of *castellarii*, *vilici*, *vicarii*, &c., was organized; which are the *Senatus Consulta* connected with the police of the aqueducts, and so on. Mr. Parker cannot have considered such points as commonplaces, because he refers partially to them in his volumes, and because he sometimes amuses himself with explaining things known, *lippi* et *tonsoribus*,—for instance, that Præneste is now called Palestrina (p. v), that the Aqua Appia means the Appian Aqueduct (p. xvii), &c.

The Preface begins with the statement that aqueducts "are frequently mistaken for something else," and proceeds to say that "there

was a reservoir of water . . . under each of the palaces, larger houses and villas." The reservoirs were never under, but in the highest part of the grounds connected with them, in order to allow of the water being distributed on the principle of its natural weight. The Preface then says that, "for the last half-mile, the Claudian arcade was also the boundary of the palace gardens of the Sessorium, the residence first of the kings, and afterwards of one branch of the imperial family, that of Verus or Varius, who (branch) resided there for more than a century." The kings residing at the Sessorium form quite a revelation in early Roman history, but not so great as that of the residence there, for more than a century, of the imperial family branch, no matter if of Verus or Varius, the difference being only of a couple of vowels. The family of Elagabalus living at the Sessorium for more than one hundred years! Is such statement admissible in a serious archaeological book?

The Preface speaks of "two great reservoirs that were probably the Gemelli or Twins of Frontinus," applying to reservoirs the name which Frontinus applies to the waters Appia and Augusta, "Jungitur ei (Appie) . . . ramus Augustæ . . . loco nomen respondentis Gemellarum" (c. 5). Then we are carried across the Caelian to the Capitol, at which place the "Arches of Nero" (their epigraphic name is "Arcus Caelimontani") arrived, "passing over the Forum Romanum on the bridge of Caligula, of which . . . remains are shown in Mr. Parker's photographs." We had been told by Roman writers that Caligula's bridge consisted of temporary wooden passages, connecting the roofs of the buildings between the Palatine and the Capitol, and that sometimes he used to stand on these roofs, and throw money thence among the populace (Suet. 'Cal.' 22, 37). but Mr. Parker's photographs are against this opinion. The Preface makes the Aqua Marcia extend beyond the Porta S. Lorenzo as far as the Prætorian Camp, although the excavations of 1873-74 have brought to light its *specus* going in a direct line from that gate to the Railway-Station (see 'Bull. Comm. Arch.' vol. iii. *passim*). The Marcian, which the Preface only traces thus far, becomes "three aqueducts" near the railway-station, and we are told that two *cippi* with inscriptions were discovered there in 1871 (in 1870, according to p. 117). The *cippi* are not two but three; they were discovered not in 1871, but the first pair in 1869, the third in 1876. We are told that the Porta Maggiore is the Porta Esquilina (*sic*, p. v.) of Frontinus, that of S. Lorenzo, his Porta Viminalis, without one single word of explanation for a statement which is enough to bring Strabo and Dionysius out of their graves. The first author describes the agger of Servius, its length of about six stadia, its substruction-wall, its ditch, its bank made of earth excavated from the ditch, its towers, its gates, viz., the Collina at the northern end, the Viminalis in the centre, the Esquilina at the southern extremity. Dionysius says that the fossa was more than 100 feet wide, thirty deep; he describes the construction of the substruction-wall; he states again the situation of the three gates as given by Strabo. During the recent excavations the agger has been completely brought to light; the depth and the width of the fossa has been found to

correspond precisely with Dionysius's measures; the very three gates have been discovered, the Viminalis being at an equal distance of 550 mètres from the Collina and the Esquilina; the pavement of the roads leading to the gates and radiating from them has been discovered; inscriptions giving the names of these roads and gates have been found. Still Mr. Parker denies the evidence of facts, and attributes to poor Frontinus the fancies of Mr. Parker's imagination.

The author believes in good faith that at Centocelle one hundred cells, no more, no less, have been found, without remembering that the name Centocelle in the language of the Campagna means a piscina. From Centocelle we are carried, by a gigantic leap, to a wonderful building in Rome, described as "a great reservoir, where the Nymphæum of Alexander Severus (*i. e.* Severus Alexander) was situated, on which the trophies of Marius were hung." This building seems to have been made up by Mr. Parker out of three different ones, namely (1), the Monumenta Mariana, spoken of by Valerius Maximus, and supposed to have existed under or near the church of S. Eusebio; (2), the Nymphæum of Alexander Severus, identified by the best topographers with the so-called "Minerva Medica"; (3), the Castellum Aquæ Julæ, commonly called the "Trofei di Mario." The stone trophies of Marius hung on a fountain of Severus!

We have analyzed more particularly the Preface, because in it are concentrated the most striking characteristics of the whole book. This it is not difficult to show. In the Index (pp. ix—xiii) which follows the Preface, the chronology of six streams is given, while the chronology of the other thirteen is left for a better occasion. In the same "Index" no mention is made of the whole chapter "Appendix," extending from page 113 to 122, while the chapter on "The Levels of the Aqueducts" is put in a wrong place. In the following "List of Plates," at p. xvi (n. xvi, 2), Mr. Parker mentions the "Anio Novus on the Caelian, over the Arch of Dolabella" although the water crossing that arch was the Claudian. "Nero . . . Claudian opere arcuato . . . ad templum divi Claudii perduxit" (Frontinus, c. 20-86). At p. xvi (n. xv) he mentions the "Pulchrum Littus," although such *Littus* is classed among the fables (cf. Bethman: 'Bull. Inst.' 1852, p. 40) of Roman topography, as owing its existence to the erroneous reading of βαθμοὺς καλῆς ἀκτῆς instead of σκάλη κακίη as written by Plutarch. In the last paragraph of this chapter (p. xviii) the word lake is made a feminine (cf. pp. x, xi, 50 bis, 51 ter, 53 bis); on the same principle according to which porticus is made masculine at p. 117 ("porticus milliarius") via is made to accord with novum, at p. 13, and so on. Such a negligent way of writing not only compromises the grammar, but also the "archæology of Rome." In the chapter about the "Aqua Appia," for instance, the adverb proxime is translated over (p. 8 line 32): the consequence of such a translation is a mistake in the topography of Rome. Frontinus says that the only tract of "opus arcuatum" belonging to the Appian was seen "proxime portam Capenam" (c. 5), and that the water which made wet or moist that gate was the Marcian: "finitur super portam Capenam" (c. 19); but

Mr. Parker's opinion is "that the . . . water (*appia*) was carried over the southern gate of the city. . . . This gate was called the Porta Capena." Mr. Parker does not say a word about the *only* original portion of the Appian aqueduct hitherto discovered within the walls. This was detected by Fabretti at the end of the seventeenth century in the vineyard of Benedetto Santori, near the point at which the road of S. Balbina branches off from that of Porta S. Paolo. Fabretti not only describes, but gives the architectural section of the *specus* ("De aquis," p. 32, tab. x.). Mr. Parker ought not to have omitted mentioning these drawings and these accounts, because they give the best support to his recent rediscovery of the same aqueduct under the cliffs of S. Saba. We are only too glad to declare that all the credit for this rediscovery is due to Mr. Parker's indefatigable perseverance.

The Anio Vetus, in the second chapter, is subdivided into as many branches as there are old drains in the city: the main line, viz., the one marked with *cippi*, is carried from the Porta Maggiore, all around the Prætorian camp, as far as the Portæ Chiusa and Nomentana (p. 20), in spite of the text of Frontinus ("rectus vero ductus veniens intra Portam Exquilinam. . . per Urbem deducitur."—c. 21): in spite also of the evidence of facts. The *specus* of the Anio was found in January, 1861, within the precincts of the Railway Station, at 77 mètres from the "Viale Principessa Margherita," at a depth of 16.50 mètres from the surface of the ground. There was a *lumen* or *puteus* of reticulated work descending into it; and, on each side of the puteal, *cippi* were found inscribed with the name of the water, and with the number VIIth, which meant that the pit and both *cippi* were seven times 240 ft., or seven *iugera* distant from the end of the *specus* at the Porta Exquilina. Since 1861 these seven *iugera*, between the station and S. Vito, have been explored, examined, touched, drawn, photographed by thousands of people, each of the 1,680 feet of the channel measured, its calcareous deposits analyzed, new *cippi* discovered (the fourth), books and articles written upon it. Still Mr. Parker keeps silent, and takes us for a walk around the Prætorian camp as far as the Porta Nomentana. He ought also to have mentioned the *only* original portion of substruction of this aqueduct discovered previous to 1861; we mean the one of which Piranesi has left such a beautiful design in Plate x. of the first volume of his 'Antichità' (fig. 1, p. 4, n. 20), found in the last century not far from the Porta Maggiore.

Our criticism would hardly ever come to an end if we would continue to analyze each paragraph of the volume. It is, beyond any doubt, difficult to write on Roman topography in an age when every day reveals new secrets, brings forth new monuments. But a book must be supposed to keep up with the times, and with contemporary literature on the same branch of science. No expression of individual theories or systems ought to be allowed, when facts speak for themselves, and every one who reads the 'Archæology' will be ready to join in requesting Mr. Parker not to bring out his works in such haste.

Fine-Art Gossip.

PROF. SIDNEY COLVIN will contribute to the next number of the *Nineteenth Century* a reply to Sir Gilbert Scott's attempted defence of "Restoration," which appeared in *Macmillan's Magazine* for July.

THE Ivory panel, of which a woodcut was published in the *Athenæum*, and some others of the engraved stones mentioned in the handbill we printed as stolen from the British Museum, together with additional stones, have been found in the shop of a dealer at Brussels, to whom they had been sold by a person not previously known to him.

We shall next week resume publication of the series of papers on the "Private Collections of England" with No. XXX., which deals with the Spanish and other pictures belonging to Sir William Eden, Bart., at his seat, Windlestone Hall, Bishop's Auckland, Durham.

ON Thursday, the 2nd inst., Messrs. Sotheby, Wilkinson & Hodge sold some interesting objects of antiquity, most of which were discovered at Hissarlik and in the Troad by Mr. F. Calvert, of the Dardanelles. Among them was a fine ancient Greek bronze, in form of a lion couchant, found about a mile to the north of Abydos, on the coast of the Hellespont. It is evidently a weight or Attic talent, and is probably a relic of the Phœnician traders who came to the vicinity for the gold and silver its mines produced; it sold for 75*l*. There was also a marble slab, with a Greek inscription of 106 lines, from Sestos, on the Hellespont. The inscription contained a decree of the Senate and people that a certain Merias should be crowned with a golden wreath for services rendered to his country in peace and war. The date is believed to be about 130 years B.C. This slab was described in the *Athenæum* of June 17, 1865. It sold for 20*l*.

MESSRS. GOUPEL & Co. send us a large portfolio of etchings, 'Croquis Militaires,' par A. de Neuville, being reproductions of sketches of numbers of various corps of the French army, and other subjects, groups, with landscapes, buildings, and accessories, having special reference to the Franco-German War. They represent chasseurs à pied, infanterie de ligne, Turcos, zouaves, fusilier, marin, mobiles, artilleur, sapeur du génie, un vedette, and the like. These sketches were made by the artist while in military service, and they exhibit all the spirit and spontaneity which are so common in M. De Neuville's paintings. We recognize some of the more important of them, and every one is marked by the extraordinary facility and precision of the artist's work. Drawn with remarkable freedom, they possess all the better qualities of true studies, and they deserve places with the best of similar examples, whether produced by Horace Vernet or any other of the famous French military painters.

THE last fragments of the old Hôtel Dieu, on the Place du Parvis, Notre Dame, Paris, are now being demolished. If any one had a mind to write a history of a building, here is a subject to his hand: no charitable structure has an equal claim on human gratitude. The institution dates from about the middle of the seventh century, but is said to have originally occupied a site at the opposite extremity of Notre Dame; where the new Hôtel stands was primarily the chief market of Paris. This was about a century before the days of Charlemagne, and while the hospital was part of Merovingian Paris; and when Paris, so often glorious through its sieges, had borne one such attack, and was ruled by its own Count, the fore-runner of Prefects of greater power, the Hôtel was a very venerable institution, to the doors of which men wounded by the Northmen's swords were brought. The oldest fragment, now being demolished, may be dated from the middle of the sixteenth century, if it is so old. This is, of course, apart from the adjoining chapel of St. Julien-le-Pauvre, which belongs to the Hôtel Dieu.

We are requested to inquire what has become of the large and fine plates engraved by Mr. T. O.

Barlow after Turner's 'Vintage at Maçon' and 'Wreck of the Minotaur,' which, with copyrights, the late Earl of Yarborough generously presented, or offered to present, to the Artists' General Benevolent Institution, a society which seems to have derived no benefit from the gift, for prints have never been circulated. The pictures were lately at the Royal Academy Winter Exhibition. The plates were in vogue nearly thirty years ago, and then stated to be "nearly completed."

A CORRESPONDENT remarks on Mr. Wallis's letter inquiring for the missing picture ascribed to Rembrandt, and said to have been painted after the famous 'Anatomy Lesson':—"This picture was purchased in 1842 by the Rev. E. P. Owen, and is now in the possession of his family at Cheltenham, and has been offered, with several other valuable works, to the Council of the Royal Academy for exhibition at Burlington House during the coming winter." A picture ascribed to Rembrandt, and styled 'Dr. Deeman demonstrating from the Dead Subject' (this is the title given by Reynolds), the property of Mr. H. D. Owen, was No. 893 in the Leeds Exhibition of 1868. We saw the work on that occasion, and did not think it was by Rembrandt; it was, however, unfortunately hung on a staircase. It is difficult to suppose that a genuine Rembrandt, especially one with an interesting history, could have been sold from the Dutch collection.

MUSIC

NATIONAL OPERA.

MORE than one correspondent has written to us expressing a wish that a National Opera-house could be established on a permanent basis. On the other hand, other writers ask the *Athenæum* to state explicitly the names of our native artists whose ability is sufficiently great to sustain the *répertoire* of either new or old works. As we do not aspire to the honour of being impresarios, it is not necessary for us to indicate specifically the singers who are qualified to support such speculations; but when the announcements are read of at least four travelling troupes which are to perform English operas, or operas in English, in the provinces, during the present summer and autumn, and when it is considered what a supply of concert vocalists there is just now, not to mention the really fine voices which can be heard at some of the music-halls, surely it will not be pretended that there is a dearth of performers. One highly efficient company could certainly be selected. Foreign professors agree, that in this country the quality of the singing voices is not inferior to that of any other nation. Lancashire and Yorkshire are not to be excelled in the *timbre* of the organs of their choralists, and in East Anglia and in the West of England there are towns from which splendid voices can be had. What is wanting is practice and good training for the lyric drama. At all events, setting aside a few principals, the secondary parts in operas could not well be worse filled than by those so-called artists who have been singing at the two Italian Opera-houses.

Whether the summary of the season at Her Majesty's Theatre and at the Royal Italian Opera caused Mr. Mapleson to write his letter on "The New National Opera-house," proposed to be erected on the Thames Embankment, we cannot positively assert; but, from his own showing, the prospect of carrying out a scheme of such magnitude is very remote. Mr. Mapleson offers to resign all his rights of proprietorship, but he does not specify the conditions of such abandonment. Although he suggests a tenancy at from 12,000*l*. to 14,000*l*. a year, Mr. Mapleson must surely be well aware that at such a rental no opera undertaking could pay. If the sum of 80,000*l*. has been already sunk on the edifice near St. Stephen's Club-house, and the walls are only just visible above the surface of the ground, then it is clear that something like 120,000*l*. will be required to complete the building. The plain truth is, that the original designs and plans of the

opera-house were much too costly, and it will be necessary to reduce the plan to more modest dimensions, if capitalists are to be induced to embark in the undertaking. It will be a pity if the rumour of a conversion of the present materials into a cathedral or a large hotel on the American basis should be confirmed, for a national opera-house is essential to art progress in this country. At the same time, we cannot agree with Mr. Mapleson that, if the present skeleton of a theatre be diverted from its original purpose, there is no other chance of a West-End opera-house, and of producing the lyric drama in our native language with adequate artists to uphold our character of being a musical nation.

HALÉVY'S OPERAS.

THE operas of Fromental Halévy, produced in or adapted for this country, have never enjoyed any permanent popularity. English versions of 'L'Eclair' and 'Le Val d'Andorre' have been brought out here. The French composer set 'The Tempest' of Shakspeare, using Scribe's text, for Her Majesty's Theatre, with Italian words, in 1850; despite the strong cast, with Sontag as Miranda, Carlotta Grisi as Ariel, Coletti as Prospero, and Lablache, Caliban, it ran only for the season. Its failure, perhaps, was owing to the deception practised by the unwarrantable use of the name of Mendelssohn, in 1847, as the composer of 'The Tempest.' In the same year (1850) an Italian adaptation of Halévy's masterpiece, 'La Juive,' was brought out at the Royal Italian Opera; but the break down of Signor Mario, in the part of Elcazar, and the coarseness of Herr Formes, in the fine music of the Cardinal, were not compensated for by the splendid singing and dramatic power of Madame Viardot as Rachel. The day may come, however, when the genius of Halévy will be appreciated here. 'La Juive' is one of the standing works in Italy, Germany, and Belgium, besides being still one of the most attractive operas at the Grand Opéra in Paris, where it was first performed in 1835, at the then Académie Royale de Musique, Mdle. Falcon being the Rachel, Madame Dorus Gras the Princess, Levasseur the Cardinal, and Nourrit, Elcazar, the last-mentioned artist having as successor M. Duprez, whose acting and singing of the Jew goldsmith cannot be forgotten. Amongst other operas by Halévy, in Paris, were his 'Guido et Ginevra,' 'La Reine de Chypre,' and 'Charles VI.' The second-named production was revived at the National Opera-house in Paris last Monday night with a *mise en scène* marked by that splendour and historical accuracy which can be found only in the French capital. 'La Reine de Chypre' was first given in 1841, the chief characters sustained by Madame Stoltz (not the Madame Stoltz, the Italian *prima donna*, who sang here in Signor Verdi's 'Requiem'), Barolliet, and M. Duprez. This cast is not at all approached at the present period, with Mdle. Bloch (Catarina Cornaro), M. Villaret (Gérard), and M. Lassalle (Lusignan). It was one of Balfe's eccentric whims to select the libretto of M. de Saint-Georges for setting, and under the title of 'The Daughter of St. Mark' it was done at Drury Lane Theatre in 1844, then under the direction of Mr. Alfred Bunn. Miss Rainforth, Burdini, and Harrison had the soprano, baritone, and tenor parts; it need scarcely be added that Balfe took nothing by his freak. The events at Cyprus have been musically treated by Herr Lachner in Germany, and Donizetti in Italy. Catarina Cornaro married Jacques de Lusignan, who conspired, with the aid of Venice, to unite the Cyprians with the Venetians, and Catarina was proclaimed daughter of St. Mark, Lusignan being elected King of Cyprus. Halévy's music is of a high order, although it does not equal his score of 'La Juive.' There is a Chorus of Gondoliers; a grand duet, "Vous qui de la chevalerie"; the cantabile, "Seul espoir de ma triste vie"; the romance, "Triste exilé," in the duet of the third act; the air, "Le gondolier dans sa pauvre nacelle"; the ballet-music, and the magnificent March, with more trumpets than even Herr Wagner has used in 'Lohengrin,' amongst

the prominent numbers; but the climax of dramatic force is reached in the fifth act, in the duo between the soprano and tenor (Catarina and Gérard), "Quand le devoir sacré qui près du roi m'appelle." The revival in Paris is so gorgeous and pictorial, especially in the Venetian costumes, and the music is at times so tuneful, that 'La Reine de Chypre,' at its third resuscitation, will fill the theatre, empty as Paris is at present. The director, M. Halanzier, spares no expense in mounting the operas, the materials of which were destroyed by the fire in the Rue Lepelletier, and the characteristic of each restoration is a careful study of authorities for scenery, dresses, and decorations. Venice and Cyprus afford ample opportunities for scenic art, and these have been seized upon with marvellous effect.

THE CAXTON EXHIBITION.—MUSIC PRINTING.

THE history of the art and progress of music printing has never yet received the attention its importance demands, and undoubted benefit will result from the exhibition of the fine collection of musical works brought together in the gallery at South Kensington, if it stimulate research into a wide field hitherto almost unexplored.

Errors promulgated by Hawkins and Burney in their remarks on the art have been reproduced by subsequent authors from time to time, probably because the writers, like the authorities they quoted, had little or no opportunity of personally examining the various books they criticized so freely and so confidently. A visit to the Caxton gallery enables us to correct some of these old-established errors, and albeit important links are wanting, we have before us a fairly chronological chain of evidence as to the history of the art in its numerous branches, from the page issued in the early dawn to the proof-sheet of yesterday. We see that the first printers were unable to cope with the difficulties presented by musical notation, for in the printed Mentz Psalters the whole of the music, both staff and notation, is in manuscript. The first attempts at music printing were produced from wooden blocks; an eminent German authority (Dr. Chrysander) mentions one produced at Augsburg by Froschauer, in 1473; there is also a book in the British Museum, printed in the same year by Conrad Fyner, at Esslingen, which contains one musical example; it is, however, scarcely worthy the name. In the Caxton Exhibition we find a Gafornius, printed at Naples in 1480, and a Burtius, printed at Bologna in 1487; the latter has several full pages of music, and is particularly interesting. The early attempts on the Continent to print music from type were only successful to the extent of the lines of the staff; these were generally red, and the notes had to be afterwards inserted by hand. Two specimens of the lines so produced are shown: a Hymnarium of 1475, and a Missal of 1485, printed at Lyons. To Wynkyn de Worde must be awarded the palm for having first succeeded in producing music from type in one printing. All authorities have hitherto asserted that the musical example in his 'Polychronicon' (1495) was produced from a wooden block, but it needs only a very slight examination of the book shown in the Caxton Exhibition to prove that the statement was in error. We are told that Wynkyn de Worde was his own type-founder, and it is therefore reasonable to conclude that the pieces necessary to produce the example referred to were cast by himself; and it must not be forgotten that Caxton had previously printed the 'Polychronicon,' and had left a blank space for the insertion of the music by hand. There exists in the British Museum a little music-book, printed, and dated 1530, an oblong quarto; its only title is "In this booke ar cōteynyd XX sōges. IX of IIII ptes and XI of thre ptes"; the music is sacred and secular, and it is remarkable that the book has escaped the notice of Hawkins, Burney, Ames, Herbert, and Dibdin, and if it be, as is most probable, a production of Wynkyn de Worde, it proves that he was also able to produce music from type in two printings equal to anything which can be found of his great contemporary, Petrucci, and if, as is likely, he also cast

this type himself, it is curious that no other examples of his music printing are at present to be found. Having mentioned Petrucci, the celebrated Italian, to whom is usually attributed the honour of having first produced type music from two printings, we are bound to remark that not one single specimen of his work is shown in the Exhibition. This is much to be regretted, as his printings are all of great beauty, and, like the Wynkyn de Worde in the British Museum, very superior in quality to the numerous specimens in two colours, red and black, which were for a considerable period issued from the various presses in England and the Continent. We find here copies of the well talked of but rarely seen 'Merbecke Common Praier noted,' and of the more beautiful but less familiar examples from abroad, some printed on vellum, but the majority on paper.

The exhibits of music printing are very properly divided into sections: the first, works from wooden blocks, the second from type in red and black, the third from type in one colour and one printing only; in this class, in addition to Higden's book before mentioned, we find many charming books issued by John Daye, the bold type of Griffin used for Barnard's 'Church Music,' and the curious Butler's 'Feminin Monarchie,' printed at Oxford by Turner in 1634, who was obliged to have a special type cast to represent Butler's attempt at phonetic spelling. We can also observe that the type printers made no attempt at producing a score; the music, if not in single-voice parts, has the four parts quite distinct and separate on the two opposite pages. Sometimes, as in some of Playford's books, and in Butler's 'Feminin Monarchie,' the separate parts are printed so that the singers may stand opposite each other, and this has caused many an innocent remark from uninitiated visitors to the Exhibition, that the "stupid people have printed the music upside down." Special attention should be called to some other books in this section, such as the Missal of Animuccia, printed in Rome in 1567, of Orlando di Lasso, printed in Germany in 1574, and a very early score of madrigals by Venosa, printed at Genoa in 1613; nor must we forget a book printed in Vienna (Liszt's Mass), the largest score ever set up in type. The next section which presents itself to our notice is that of music printed from engraved plates, and here again we are enabled to correct the prevalent error in respect to the 'Parthenia' produced in London by Hole in 1611, and always regarded as the earliest of its kind, but which had really been anticipated by Kapsberger's works, some of them published in Rome in 1604; many of the books exhibited in this division represent a perfection which seems quite unattainable by our modern process of stamping. Space will not permit us to particularize, but we must not fail to call attention to the few pages engraved by Sebastian Bach, the great composer, with his own hand, nor of the collection of songs engraved by Johnson of Edinburgh for Domenico Corri, and which is remarkable as being the first music book printed with "a proper accompaniment" for harpsichord or pianoforte; previous to its publication it was usual to write what is called a figured bass, from which the performer had to elaborate an accompaniment according to his fancy or skill. The improvement, which Corri seems to have invented, as he calls it Corri's new system, was of vast importance musically speaking. We must pass on to consider stamped music, which to the ordinary observer has a very similar appearance to engraved, but which is, of course, produced by a much more speedy and easy process. Stamped music, we can see, was often very bad, and had a tendency to become worse; but the Germans of late years have revived the art and are able to show works which put us English to the blush; we are, however, enabled to make a comparison between Wagner's 'Götterdämmerung,' published at Mayence last year, and Purcell's 'Yorkshire Feast,' just completed in London, and all to the advantage of the latter; we hail the omen as a promise of better things to come.

A very small case contains the books shown as specimens of "Tablature and other Modifications of Notation"; the various works, curious and interesting as they are, could easily have been supplemented had space permitted; and this brings us an opportunity of referring to a fact which must be obvious to the most cursory observer—the need of adequate space and accommodation. Hundreds of books which ought to be shown are not here at all, and many of those exhibited should have been shown in duplicate, and sometimes in triplicate, for oftentimes the title-page and colophon are even more interesting from one point of view than any interior page. Two roomy glazed cupboards at one end of the gallery contain some of the books which the sub-committee had to set aside unopened for want of show-room. There ought not to have been any difficulty in this respect at South Kensington, and the fact and results are much to be regretted.

We have said nothing of two cases filled with books recently sent from Rome by the Italian Government, but which arrived too late for proper classification and placement in the various sections. Although frequently duplicates of works to be found in other cases, they are worthy of mention, not only for their intrinsic value and excellent preservation, but also for the kindly feeling shown in selecting and forwarding them to this country.

From the foregoing remarks it will be gathered that the collection of printed music at the Caxton Exhibition, notwithstanding its numerous shortcomings and missing links, more than justifies the hopes and anticipations of the promoters of the Commemoration.

W. H. CUMMINGS.

THE MUSICAL PITCH.

ABSENCE and domestic engagements have delayed my reply to Mr. A. J. Ellis's letter of July 14. If he will read mine again, he will find that the first three-quarters of a column of his reply was quite unnecessary, because my charge was not that he advocated "equal temperament," but that he entirely misconceived the meaning of those words. Equal semitones are not intended. As there never were six equal tones in an octave, so there never can be "twelve equal semitones." Mr. Alexander J. Ellis kindly reads papers to the Royal Society and other societies on the science of music, although his numerous engagements have hitherto precluded him from acquiring a knowledge of the ratios of the semitones of a scale.

In the paper which he last contributed to the Society of Arts, although the subject was 'On the Measurement and Settlement (?) of Musical Pitch,' he diverged to inform the Society that "The pianoforte shows us an octave divided sensibly into twelve equal parts, called equal semitones." All had before been taught that diatonic and chromatic semitones were not alike. I had noticed so many elementary mistakes in the writings of this gentleman that, while answering upon the main subject of his paper, musical pitch, I could not refrain from informing him that there are no two equal semitones in an octave. In his reply he admits that he had not learnt those "small intervals," but attributes that trifling deficiency in his musical education to the late Prof. Donaldson, of the University of Edinburgh, whose lectures upon musical science he attended between November, 1856, and April, 1857. Mr. Ellis's account is, that Prof. Donaldson "never proceeded above the sixteenth harmonic, and hence did not get into the small intervals, 16 to 17, 17 to 18, 18 to 19, and 19 to 20, which Mr. Chappell calls semitones." As the lectures were given twenty years ago, and Mr. Ellis has been exercising great self-restraint for that long period, he must now be overcome by anxiety to know what is a semitone in music. It would be unfair to keep so actively employed a penman longer in suspense; but I must remind him that the late Professor cannot but have taught him, although the remarkable pupil did not learn. I introduced the name of Prof. Donaldson, because I had

known him, and had an opportunity of hearing him epitomize the subjects of his lectures at his own breakfast-table. Moreover, my recollections are confirmed by excellent authority. It was quite unnecessary that Prof. Donaldson should have carried practical illustration "above the sixteenth harmonic," because he gave his pupils the rule for dividing tones into semitones, as well as into smaller intervals. Mr. Ellis speaks with great contempt of his deceased master; therefore, permit me to show which of the two was in fault.

Mr. Ellis admits having been taught up to 16, necessarily including 8, 9, and 10. Does our finest writer contend that he was not taught, and does not know, that the interval of 8 to 9 is a major tone, and that of 9 to 10 a minor tone? or is it that he was not taught, and has not yet learned, how to divide a simple ratio? Mr. Ellis may choose his alternative. Donaldson told him to double the 8 and 9, and the intermediate number, 17, was the semitone; hence the 16 to 17 and 17 to 18. In the same way the minor tone gives 18 to 19, and 19 to 20. All the numbers are multiples of the vibrations of No. 1. If Mr. Ellis had ever read any book upon the subject, it would have taught him the same; or he might have learned it without book, from the harmonic scale, which includes every degree of consonance, and is therefore the one authority for music. Mr. Ellis informs us that he is "now perfectly familiar" with the above-named intervals, "thanks to Appun's tonometer." I congratulate him, and hope that his ears have at length convinced him that they are not equal, as he said they were before the Society of Arts. "As Helmholtz did not publish the first edition of his work till 1862," says Mr. Ellis, "Prof. Donaldson was of course profoundly ignorant of the elementary science of music." Which of the two, Donaldson or Ellis, was or is the "profoundly ignorant" one may now be left to the judgment of the reader. It is certainly rather cool that Mr. Ellis should sweepingly condemn all who died before 1862 as ignorant—he not having read any of their works, or being no whit the wiser from their perusal. Among the "of course profoundly ignorant" of Mr. Ellis is the late Sir Charles Wheatstone, who cut away the base from Helmholtz's theories by anticipation forty years ago. In one of his earlier lectures, Wheatstone showed that a two-octave scale could be sounded from a tuning fork by sliding the piston in a resonating tube up and down. I have one of his resonating tubes, and can prove it still. Helmholtz mistook the sounds of resonators to be primary instead of secondary causes—to fortify the ear, instead of to deceive it. It is unnecessary to say how many men superior to Mr. Ellis in knowledge of the subject are now convinced that Wheatstone was right. No counter-proof has been, or is likely to be, attempted. One passage in my letter has bewildered Mr. Ellis. It is the following:—"It is impossible to consider Mr. Ellis's proposals for tempering the musical scale as at all happy. He would have certain numbers of vibrations and fractions of vibrations, which, added together, shall equal the two to one of the octave. But the calculations are purely geometrical, without consideration for the consonance of the intermediate intervals, and he has fallen into this error by a thorough misconception of the nature of a musical scale." To all this I adhere; but I was wrong in adding that "Mr. Ellis selected 24 to 25 for the model semitone in a recent communication." Twelve equal semitones in an octave are impossible, geometrically or musically, and I ascribed the proposal to take a *real* semitone in the centre of the octave to the wrong person. Mr. Ellis does not intend semitones of that class. With him a "semitone" is a purely geometrical calculation, which, like much else that he proposes, has no connexion with music. "The equal semitone," says Mr. Ellis, "is always stated to be nearly 1.0594, or, as I put it in my paper, . . . very nearly $\frac{1792}{1681}$, which is true within limits that the ear cannot perceive." In music, semitones must diminish in ascent, and any two of the same ratio would be abominable to the ear. As all semi-

tones in a true scale are unequal, equal temperament must leave them unequal. Mr. Ellis thoroughly confounds two opposite branches of science—geometry and music. Decimals are no parts of music, nor are semitones of geometry.

W. CHAPPELL.

DR. RIMBAULT'S SALE.

THE six days' sale of Dr. Rimbault's library by Messrs. Sotheby, Wilkinson & Hodge were completed on Tuesday. Some disappointment was felt that certain rare manuscripts and books which he is known to have possessed were not found at his death, but, nevertheless, the collection was large and miscellaneous. Dr. Rimbault was preparing a history of Soho at the time of his decease, and had written a portion of it. This, with the collection, was sold to Mr. Quaritch for 33*l.*, and an interleaved copy of Roger North's 'Memoirs of Musick,' for a new edition, 13*l.* 15*s.* The highest price for a manuscript was 82*l.* This was paid by Mr. Cummings for a collection of motets, hymns, anthems, &c., written out by Thomas Mulliner, Master of St. Paul's School, in the reign of Edward the Sixth. It contained, among other varieties, a transcript of Richard Edwards's, "In going to my naked bed," a true madrigal, and a charming composition, dating before the name of "madrigal" had been applied to such works. It is supposed that Mr. Cummings gave so high a price in order to retain the manuscript in England. Some other collections of a similar kind produced high prices, such as Lot 1379, a volume of motets, anthems, madrigals, of sixteenth century, 21*l.*, and Lot 1337, 20*l.* 10*s.*, and Lot 1386, 14 guineas. Three MSS. of music for the virginals, Lots 1393, 1394, and 1395, fetched respectively 10 guineas, 6*l.* 15*s.*, and 8 guineas. A manuscript of English songs of the seventeenth century, in the handwriting of John Gamble, Lot 1387, 13 guineas; Lot 1339, airs for two violins and bass, used at the concerts of Thomas Britton, "the musical small-coal man," 9 guineas. Many more musical MSS. produced from 5 to 7 or 8 guineas. Among the printed music-books, the first noticeable feature is the high prices paid for odd parts, which could be of no practical utility. Of these a treble viol part of Morley's Consort Lessons, 1611, produced 13 guineas. A counter-tenor part of Day's Mornynge and Evenynge Prayer, 1565, 5*l.* 2*s.* 6*d.*; and Lot 1280, a flute part of Rossetor's Consort Lessons, 5*l.* 7*s.* 6*d.*; Parthenia, or the first music printed for the Virginals, fol. 1611, produced 9*l.*; Parthenia Inviolata, for the same, circa 1614, 7 guineas. Balet Comique de la Roynne, fol. 1582, 14*l.* 10*s.* The first edition of Martin Luther's Geystliche Lieder, Leipzig, n.d., 7*l.* 15*s.*; Clement Marot and Theodore de Beze, Pseaumes de David, 1563, 5*l.* 15*s.*; Claude le Jeune's Psalms, Geneva, 1627, 5*l.* 2*s.* 6*d.*; Erotemata Musices Practice, Nuremberg, 1563, 4*l.* 16*s.*; Henry Lawe's Ayres and Dialogues, 1653-58, 5*l.* 7*s.* 6*d.*; Sir W. Leighton's Teares, or Lamentations of a Sorrowful Soule, fol. 1614, 5*l.*; Godfrey Finger's Sonatas, in Four Parts, 1688, 5*l.* 15*s.*; Playford's Musick's Delight on the Cithren, 1666, 7*l.* 10*s.*; J. Farmer's Plain Song set to Music, 1591, 10 guineas; W. Bathe's Briefe Introduction to the Skill of Song, 3*l.* 12*s.*; Elway Bevin's Introduction of the Art of Musicke, 1631, 5 guineas; C. Butler's Principles of Musick, 1636, 3*l.* 2*s.* 6*d.*; Gaforius Theorica Musice and Practica Musica, 7 guineas; Banquet of Musick, 1688-92, 5*l.* 15*s.*; Choice Ayres, Songs, &c., 1676-84, 4 guineas; Theater of Music, 1685-87, 3*l.* 10*s.*; Thesaurus Musicus, one book wanting title, 2*l.* 12*s.*; Treasury of Musick, 1669, 3*l.* 13*s.*; Musick's Hand Maid for the Virginals or Harpsichord, 1678, 4*l.* 18*s.* The gross produce of the sale was 1,977*l.* 13*s.* 6*d.*

Musical Gossip.

THE death last Monday night at St. George's Hospital of Mrs. March (the wife of Mr. March, of the Foreign Office), owing to a fall from her carriage on the previous evening, when driving

home from her husband's club, has deprived the musical world of one of its brightest celebrities. Few composers have attained more popularity than Mrs. March did under the name of Virginia Gabriel. Without being a scientific musician, she was gifted with a melodious vein, and had a happy instinct in illustrating the poetry she set. Her cantatas were replete with tuneful spontaneity. She has left a MS. opera, a setting of Mr. Planche's 'Follies of a Night.' Mrs. March was as much admired in fashionable circles as she was liked in the profession, for her kindness of heart was proverbial, and she was ever ready to take by the hand and to encourage any young aspirant for fame, whether vocal or instrumental. Mrs. March was the daughter of one of the generals who distinguished themselves in the Peninsular war. Mrs. March met with a severe accident some time since, but had she kept her seat when the horse took fright, art and society would not now be lamenting the loss of an able amateur and accomplished lady.

THE execution of the operas in English, mounted for a series of only ten representations, will not be remarkable for the excellence of the *ensemble*. The version of Mozart's 'Marriage of Figaro' has been roughly handled at the Crystal Palace, and signs of haste were manifested. Madame Rose Hersee (Mrs. A. Howell) as the Countess, and Signor Campobello as Count Almaviva, were in the cast at the Princess's Theatre, when the work was played by the Carl Rosa Company, as also Mr. A. Howell, who was Antonio. Madame Cave Ashton was somewhat overtaxed as Susanna. The new mezzo-soprano, Miss Florence St. John, as Cherubino, shows signs of promise, for her voice is sympathetic. There is little to be said in praise of the other artists. After the revival on the 4th, Wallace's 'Maritana' and Verdi's 'Trovatore' were the operas in succession. It is time that these performances by scratch companies at the Crystal and Alexandra Palaces were superseded by something more solid and permanent.

THE frequenters of the Three Choir Festivals will learn with regret that Mr. Townshend Smith, who had acted for more than twenty-five years as secretary and conductor of the triennial meetings at Hereford, of which cathedral he was the organist, died suddenly at his house on the 3rd inst. He had been during the day to Gloucester, to make arrangements with the organist there (Mr. Lloyd) for the approaching festival, and died on his return to Hereford, where he was to have directed a rehearsal of the local choir on the Friday evening. The deceased professor was highly respected, and last festival was presented (1876) with a testimonial from the stewards. Mr. Montem Smith, the tenor, is a brother of the late organist, who has left a widow and children to lament his loss.

A COMBINATION of military bands seems to have been a prominent attraction at the Bank Holiday concerts in the Crystal and Alexandra Palaces, on the 6th inst. Beethoven's 'Battle' Symphony, Op. 91, composed to celebrate Wellington's victory at Vittoria, is a stock piece at Sydenham when noise is required to rouse the masses. As a contrast there was a Ballad Concert, at which the solo singers were Mesdames Sinico-Campobello (soprano) and A. Sterling (contralto), Messrs. Shakespeare and McGuckin (tenors), and Signori Foli and Campobello (basses). At the Alexandra Palace the musical undercurrent to the spectacle of the 'Crossing of the Danube' was sufficiently warlike; there was also Mr. Archer's organ playing, and a concert, at which the local band and choir, Mesdames Rudolph, A. Sinclair, J. Elton, and Messrs. Vernon Rigby and Thurley Beale co-operated. At the Royal Albert Hall the music was confined to recitals on the organ by Mr. Sidney Naylor. At St. James's Hall the Moore and Burgess Minstrels entertained the visitors. In the North of London, the Mohawk Minstrels, at the Islington Agricultural Hall, found large admiring assemblages. If there was in these varied musical selections but a very small proportion of classical

compositions, there was sufficient evidence of the increased disposition of the masses to appreciate melodious strains.

COVENT GARDEN THEATRE will be reopened this evening (Saturday) for the Promenade Concert season, under the direction of Messrs. A. & S. Gatti, refreshment purveyors, with Signor Arditi as conductor. It is stated that Her Majesty's Theatre will also be reopened soon with promenade concerts, under the direction of Messrs. Bertram & Roberts, likewise dealers in refreshments, with Mr. Weist Hill (Musical Director of the Alexandra Palace) as conductor. Mr. Riviere's Promenade Concerts at the Queen's Theatre are at an end. The Long Acre season was not profitable, despite the scientific novelty of the Telephone.

MDLLE. ALBANI has been engaged to sing at the two musical festivals in Gloucester and Leeds, prior to her engagement at the Théâtre Italien in Paris. There is, unfortunately, no chance of Mdle. Tietjens being able to sing at the two meetings, and the terms asked by Madame Adelina Patti and by Madame Nilsson were too exorbitant to justify the managers at either Leeds or Gloucester in securing their services.

THE judgment of the Paris Tribunal, dismissing the petition of Madame la Marquise de Caux and complying with the demand of M. le Marquis de Caux for the "séparation de corps et de biens," although it does not deprive Madame Adelina Patti of her title will not permit either the husband or the wife to marry again; only a dispensation from the Pope can allow either of them to contract another union. The first result of this divorce is that the penalty of 4,000*fr.* has been paid to M. Escudier, the Director of the Italian Opera-house in Paris, by Madame Adelina Patti for declining to fulfil her engagement at the Salle Ventadour for the approaching season of 1877-8.

DRAMA

Dramatic Society.

A PANTOMIME, acted by children, and entitled 'Little Red Riding Hood; or, Harlequin Grand-mamma,' has been produced at the Adelphi Theatre. The interpreters are the same who took part in the previous performance of similar class. So far as children are concerned, the substitution of juvenile exponents for regular actors is a complete success, adding to the illusion as well as augmenting the interest. Some of the opponents act capably, Master and Miss Grattan displaying refinement of style and genuine dramatic power. A new melo-drama, entitled 'The Golden Plough,' will be produced to-night at this house.

THE reappearance of Mdle. Sarah Bernhardt at the Comédie Française has taken place in 'Andromaque,' of which part she gave an admirable impersonation. M. Mounet-Sully ranted as Oreste; M. Charpentier was Pylade, and Mdle. Dudlay was Hermione.

MR. CHARLES READE's drama of 'The Scuttled Ship' has been produced at the Standard Theatre, with Miss Louise Moodie in the part of the heroine.

THREE new pieces are in preparation at the Gymnase Dramatique, the most important being 'La Petite Sœur' of M. Ohnet, a comedy in three acts; 'Les Maris Mécontents' of M. Victor Bergeret, and 'Les Roses Remontantes' of M. Toupié-Beziers, are both in one act.

BESIDES the Opéra and the Comédie Française five only of the more fashionable theatres in Paris are open to attract the Englishman as he passes through the capital. These are the Gymnase, where the "unspeakable" 'Bébé' is still in the height of success, the Palais Royal, the Folies Dramatiques, the Théâtre Historique, and the Châtelet. At the two houses last named the entertainment consists of "spectacle."

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